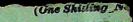


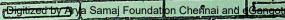


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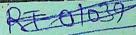
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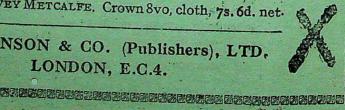
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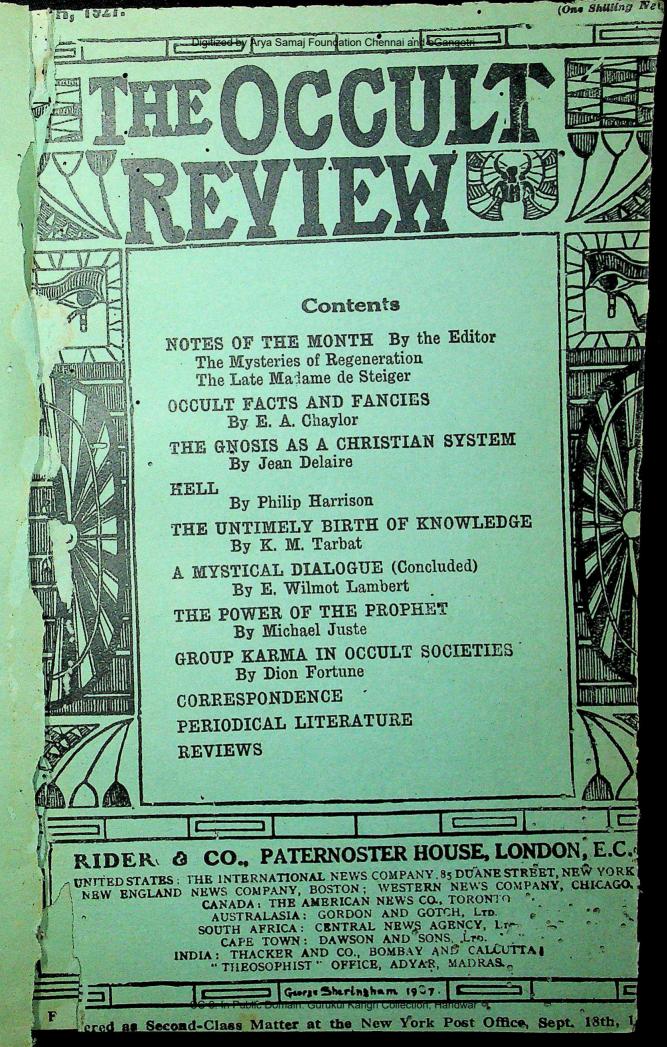
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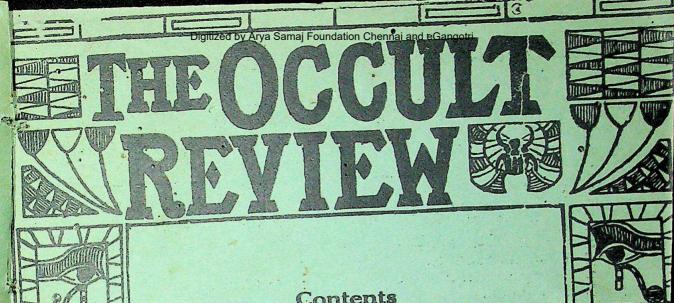
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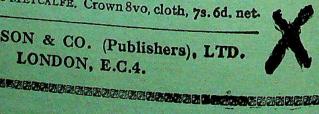
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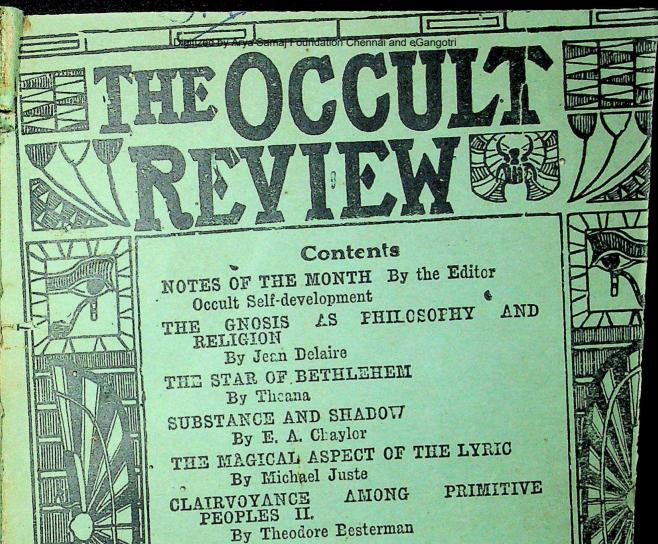
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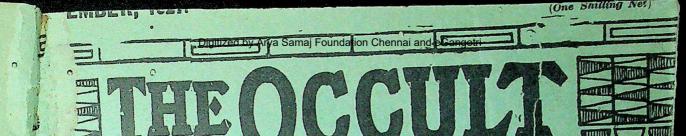
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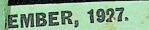
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## THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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#### NOTES OF THE MONTH

WESTERN students are frequently much concerned with regard to the application of practical methods to occult self-develop-After much reading of theoretical treatises and descriptions of the astral and devachanic planes by those who claim to be able to function upon them in full consciousness, the inquirer naturally starts wondering why he should not essay an experimental investigation of the subject on his own account. With no knowledge other than that gained from the reading of occult and mystical literature, and without stopping to analyse his motives, he decides to embark upon a course of personal effort. As a natural sequence it follows that the line of least resistance is taken, and the psycho-physiological practices of the Eastern yoga systems, which have been made so easily accessible to the West, are adopted with a zeal of which sheer ignorance is the parent. Seldom is the fact realised that the methods which are suited to the Eastern temperament and constitution may not only be less effective but actually harmful

if applied by the Westerner with the dynamic vigour which characterises the races of the Occident. In the vast majority of cases, fortunately, the efforts of the investigator are abandoned before any effects are apparent. The Western temperament, accustomed to intense activity in spells of short duration, failing to see any sign of the expected results, is easily convinced that there is nothing in it. Occasionally, however, an unusually sensitive type of nervous organisation becomes almost immediately responsive to these processes, and, to the alarm of the experimenter, strange symptoms make their appearance. Hysteria, nervous instability, and other undesirable conditions are danger-signals which the cautious student takes care not to ignore. If, in spite of this, the practices are still pursued, serious disorders of the nervous system, most difficult, if not impossible of cure, henceforth harass the life of the unfortunate and misguided researcher.

It is not matter for surprise that, left to his own resources and unaware of the dangers lurking in the background, one of the most obvious practical paths should thus be chosen. A little reflection on the conditions involved and the possibilities which lie before the would-be practical occultist may save a vast amount of error and misunderstanding, or even future suffering. A realisation of the place of the personal self in the occult scheme of things is a primary requisite.

With this question is intimately bound up the question of motive. This last-mentioned factor, in reality, IMPORTANCE should take precedence of every other consideration. It is the key to the stage of development at which OF the individual stands in the scale of occult evolu-MOTIVE tion. Too seldom is it realised how vital a part motive plays in the affairs of everyday life. Even the most commonplace activities are transformed by motive. Compare the reluctant labour of the paid servant, working grudgingly for a stipulated wage and hating the sense of servitude, with the humble activities of Brother Lawrence, engaged in the menial tasks of the monastery kitchen, preparing food and washing pots and pans for the glory of God. Consider, again, the difference between, let us say, the ordinary act of eating, and participation in the holy Sacrament. Both consist in partaking of physical nourishment, yet the intention utterly changes the nature of the forces which are brought into play. A wave of the hand may be nothing but an automatic gesture; or it may become a powerful mesmeric pass. A geometrical design may be simply an ornament, or a potent talisman; and a walking-stick may serve the purpose of a magician's wand. Instances can readily be multiplied.

The beginner in the practice of occultism rarely stops to analyse his motives in this connection. Even were he to do so, he would probably at first discover nothing more than a very human desire to prove in his own person the statements made in occult books. It is only with the passage of time and by experience that he learns to look deeper. At the outset, however, it is as well to face oneself fairly and to endeavour to recognise as clearly as possible the motive which inspires our interest in occultism. One student, for instance, may find himself devoting much time and energy to occult practices for the sake of gaining power to see and hear on other planes. Another may be fired with an ambition to cultivate the power of mastery and domination of those with whom he comes in touch. And while, in the majority of cases, the interest may remain purely theoretical and academic, some there are who may find themselves attracted by the beauty of the lofty ethical code inherent in the higher aspects of occultism, some who follow occultism for its own sake, as the poet does his muse and the artist his art—because it is born in them; because they have gone that way in other lives. Instinctively such people are left unmoved by the prospect of developing the siddhis, or gaining mastery over other minds. Possibly they could not tell exactly why, but the fact remains that they are drawn to something totally different—something of which the lower mind is not entirely cognizant, some Reality which is felt to have its existence "behind the scenes." Thus are the influences brought into play determined by the purpose. Although the man who sets out upon the task of gaining control over others may develop extraordinary personal power, another, who may have nothing so far as the outer world can ascertain in the way of occult development, may yet, by the purity of his inner life, be far ahead of his companion on the spiritual path.

Is spiritual unfoldment, then, an aim of occult training?

It most certainly should be. Otherwise, with every supernormal faculty or occult power, the development of which has been forced for one's personal use or gratification, will prove to be a stumbling-block when the time arrives—as it surely will—to set the feet upon the Path in very truth. Far better to start with inferior equipment than to pile up a heavy karmic debt with which to be saddled

perhaps for more than one life to come. The old truths have been quoted to the point of triteness, but truths they remain, none the less. The wisdom of the old injunction is as true to-day as it ever was: "Seek ye first the kingdom of God, and all these things shall be added unto you."

Approaching the question of occult training with these thoughts in mind, one may gain a clearer view of the essentials, and a more accurate perspective. Taking as our starting point the normal waking consciousness, the great battlefield of the soul, we find the self torn this way and that, now falling a prey to temptations of the flesh, and anon aspiring to be rid of the fetters of the senses; now looking out into the world of appearances, now gazing within into the dim regions of the Unseen. Two paths lie open to the feet: the path of self-development and the path of spiritual unfoldment. The choice of the soul will be determined largely by factors of which the physical consciousness can scarcely be said to be aware. The degree of spiritual unfoldment already attained, a factor which is not directly perceptible, will play a large part in the decision. The nature of the kar cic ties contracted in the past is another factor to be taken into consideration. Seeing how great a riddle the individual is to his own personal consciousness, it ill becomes anyone to sit in judgment upon another. The path of self-development may be entirely right for one, while the path of spiritual unfoldment is as certainly the true vocation of the other. Were there no hidden factors to be taken into account, the vicissitudes of life would vanish and existence be robbed of the very thing that gives it value to the soul—the ceaseless change that provides the contrast and stimulates the deeper consciousness into activity.

Turning, then, to the path of occult self-development, we find it embracing varying degrees. Perhaps the most general and elementary stage is that in which the exercise and strengthening of the will is brought to the fore—an entirely laudable object profit by further development along these lines. A little distance along this path we find the practitioner of hypnotism and messism merging gradually into the ceremonial magician. Side which the energies of the will are directed towards the development and preservation of the lower vehicles, as in certain systems over the physical senses and functions to an extent which brings

otherwise automatic physiological processes within the field of consciousness. The object of all such practices is the perfecting of the material form by sheer force of will, the goal being scarcely less than physical immortality. Some of the advanced Tantrists have been credited with such perfect control of the physical form as to quit this mortal life, not by way of sickness and death as in the ordinary course, but at will, with an imposing gesture of voluntary surrender. Other Tantric practices have for their aim the awakening of the inner senses—the development of supernormal powers, from astral sight to levitation, and the alleged ability to become invisible at will—an accomplishment which many would consider cheap at the price of many lives!

In none of such cases, it will be noted, is any question of SELF-DEVELOP-spiritual unfoldment involved. The line of occult self-development is entirely individualistic. MENT v. The will is strengthened, the personality made UNFOLDMENT more powerful, the intellectual faculties developed, and occult powers acquired, all for the advantage of the individual concerned. The peculiar danger of this path is that over development of the individuality makes it increasingly difficult for the finer spiritual influences to make their presence felt. The reality of such a danger is evidenced in such ordinary cases as that of the intellectual genius which finds it impossible to appreciate the simplicity of the devotee who draws strength and consolation from worship at his chosen shrine. The intellect, indeed, is one of the last fetters to be cast off at the Gates of Initiation. Another danger inherent in occult selfdevelopment is that the acquisition of siddhis may prove so potent a lure that several lives may be practically given up to the exploration of fascinating regions which, seeing that they are still not spiritual, even though they are more subtle than the dense material plane, serve no purpose other than to delay progress and to multiply the possibilities of contracting heavy karmic debts. Let us not forget, however, when we see a soul on a path that is not ours that the gods who hold the threads of human destiny have a range of vision compared with which that of the human brain is as that of the blind-worm to the airman. Who are we to say that the soul on the path of outgoing may not by the intensive cultivation of his individuality be hastening the time when he shall turn his face homewards again?

While it is not for us to gauge the degree of spiritual unfoldment of any embodied soul with which we come in contact, we

are not without witnesses to the awakening of the spirit of the Divine, even in most unpromising characters. Sometimes that spirit rises up in beauty, and the hearts of men thrill in responsive love to the winning sweetness of a Saint Francis of Assisi. Again, the quickened spirit inspires the hearts of men with the courage of a Joan of Arc, and sometimes the humble sincerity of the converted Salvation lass bears witness to the Light within. Perhaps the chief characteristic of the path of spiritual unfoldment is that the awakening may come at any time. feature that never fails to call forth comment is its spontaneity. "The spirit bloweth where it listeth." Souls of all types seem equally subject to these incursions of transcendental life and light. More and more, as we examine these phenomena, which are usually classified as "mystical," we are driven to the conclusion that here the individual soul is the subject of a higher influence rather than the chief actor. A touch, and the whole man is changed. He does not do it himself; it comes to him, he knows not from where. Dimly he gropes in the direction where he senses the existence of a wondrous Light. God, he says, has touched his heart. Quite true. Occultism in its higher aspect is based upon this instinctive upreaching of the human soul to that dim Star which shall one day flood it with its transcendent light. It is concerned with the journey Home, and shares indeed the trials and joys which have ever been the portion of the mystic

A broadening sympathy and a growing peace are true signs of the unfolding of the spiritual life, as the abounding joy of religious conversion is a sign that the soul has set itself in line with the Divine Will which sent it forth upon its journey. The path of spiritual unfoldment is the path to the crown of human evolution. Along this path may come great sadness, and tears may seldom be far away from the eyes which have known the tender touch of Pity. Yet with it all the sense of peace grows stronger and more real, the power to give rather than to receive increases; and self becomes lost in the radiance of the Light for which we have no better name than "God."

Just so; but what are we to do, we who have not yet been touched by that Spirit, Whom we may not grasp? How shall we seek that Light? In no other manner than by "making the profound obeisance of the soul to the dim star that burns within." No doubt but what that gentle Power, personified in Jesus, the Christ, is ever ready at the door of the heart, only kept out

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by our own impurity and selfishness and intellectual pride. One might do worse than ponder the spiritual meaning of the festival which at Christmas the Western nations celebrate.

The practical aspect of the question of spiritual unfoldment, while it may do much to indicate to the individual soul the line of least resistance, nevertheless, by divorcing the facts from the actual lives of the mystics in which they are patterned, robs them of that radiance and vitality which constitutes their special harm.

Obviously the soul which is opening to the warmth and light of the spiritual Sun must have become conscious of THE NEED something higher than itself. The first essential FOR AN along this path is something to worship—a divine IDEAL ideal. Most people cherish this unconsciously in the ideal of the great Teacher Who stands at the head of their national religion. Undoubtedly for the West the ideal of Jesus holds a predominant appeal. It is well, however, to forbear passing judgment on those who feel drawn to the worship of "strange gods." What may be termed the spiritual heredity of particular individuals may cause them to find their ideal in, let us say, one of the Egyptian deities. Then we have the type of soul that finds its ideal embodied in a feminine conception of the Divine, such as Isis or the Virgin Mary. The lower mind must have something to lean upon, something by which it may climb to the regions beyond form. It is only in cases in which a considerable degree of spiritual unfoldment is implied that the power of abstract worship—or rather the power of worshipping that which to the lower mind appears as a mere abstraction makes its existence known.

At this point two great branches of mystical contemplation call for attention. On the one hand we have the school which advocates the stilling and emptying of the mind. By this means, it is claimed, the transcendental consciousness may shine through. The little treatise of Miguel de Molinos is the classical example of this type. On the other hand we have the school which claims that by making the mind one-pointed it may pierce the veil which covers the Sanctuary. A typical example is the method of Saint Theresa. It may be noted in this relation that this school of contemplation has many points in common with the mental (as apart from the psycho-physiological) practices of Raja Yoga—Dharana, Dhyana and Samadhi.

The expression of a subtle difference in type of soul here comes into evidence. An attitude of self-abasement is characteristic of most mystics, and we find that while one will achieve union with the Ideal by yearning and up-stretching of the soul in aspiration, another will accomplish the same end by the exercise of a profound humility, a sinking down, a self-noughting, as it is called. It is the path of mystical death, the complete surrender on the part of the separated self of the entire being to that Something which is dimly felt to be the Supreme. Varying degrees of illumination there may be, but no true Initiate or Master exists but has passed that way, through death to resurrection. We are touching here the fringe of that great mystery of which only the mystic himself may speak with authority—the "dark night of the soul." The process of self-stripping must be endured to the end before the instrument for the Divine hands to work with is made perfect. For the most part we are far from the necessity of this drastic ordeal, which forms part of the later stages of the Path.

Many practices devised by the mystics are peculiarly adaptable to the earlier steps in the life of occultism. The method of spiritual reading advocated by Madame de Guyon is of undoubted value in the assimilation of the teaching of such works as The Voice of the Silence or Light on the Path, which are addressed almost entirely to the intuition. Only as these aphorisms are dwelt upon, turned over in the mind, and sympathetically pondered, does the meaning begin to reveal itself; and the more they are contemplated the more profound becomes their significance. This is the one method above all others which will bring the soul en rapport with that Wisdom which comes from within.

Another mystical practice which may be adopted with advantage is that of imagining every act or word as THE being done or said in the presence of the soul's ADAPTATION Beloved. Only a moderate application of this OF device is sufficient to bring one face to face with MYSTICAL embarrassing personal problems, problems which PRACTICES it would be as well to face unflinchingly and dispose of at the very outset. Little things that do not matter in the conventional life of the world, little things that are not the concern of any but the individual soul in relation to its God, take on an importance out of all proportion to their outward significance. Progress becomes easier according to the degree of fidelity with which these little things are mastered.

Closely related to this and the parallel " practice of the presence of God," with which the name of Brother Lawrence will for ever be associated, is that ideal life which most of us can only contemplate as a pattern of perfection—the life of consecration. Souls that are fortunate enough to thrill to the beauty of such an ideal should cherish the gift as their most sacred treasure. Its possession implies the possibility of one day realising that ideal. Here the surrender of the self to God is complete and absolute, without condition and beyond recall. Everything it has or is or hopes to be is given to the Lord. The soul begins to live the spiritual life. No set time is kept for prayer or contemplation, for the simple reason that at no time, whether sleeping or waking, working or resting, does the soul cease from its worship in the Sanctuary. Such a soul is within measurable distance of taking steps which will admit it into a life which will make it something more than human.

We men and women of the everyday world, however, are concerned with what are to us far more practical problems. The trials and temptations of the body we have always with us. Although the consciousness may more or less definitely and strongly reach upward in aspiration towards the spiritual life and the lower worlds exert an ever-diminishing power to hold us back, the self is far from being stripped and "noughted." Many a battle must yet be fought upon this field before the conquering spirit may utter the final "consummatum est." Nevertheless, the main stream of life is set in the right direction: it tends towards its Source. Gradually, however, with the increasing play of spiritual forces upon the physical form, subtle alchemical changes are initiated whereby the very constitution of the human body takes on a change. "The odour of sanctity" is no mere figurative phrase. Acquaintance with occult and mystical phenomena proves beyond doubt that powerful spiritual presences are generally accompanied by a specific fragrance. Strange stories are also on record with regard to the mortal remains of saints and mystics whose lives have manifested a high degree of spirituality.

The nature of this change may be indicated when it is remembered that the vast mass of present-day humanity is subject to the forces of generation, necessary, of course, for the preservation of the race. That very essence of life which normally unds downwards towards physical manifest tion is in the case of highly spiritual natures, completely reversed in direction, not conhighly spiritual natures, completely reversed in direction, not con-

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sciously, but automatically, by the play of higher forces upon the lower vehicles. Not that we would here be understood as implying that spiritual people cannot or may not have children. Motherhood is divine, however obscured the inner reality may be. It is, however, an error born of an insufficient acquaintance with the deeper issues of occultism to suppose that these forces may be transmuted by the power of the individual will. More than one occultist has come to grief through making this mistake. By concentration upon them the sex forces are abnormally stimulated. and outraged nature inevitably exacts her price. This change takes place from above. The lower self has no part in it other than that of acquiescence. Only the purest souls may experience the activity of the holy Paraclete, whose task it is to effect this transmutation. Under Her influence the actual physical form is "redeemed from sin," and the forces which otherwise would be expended in the creation of other bodies go to the formation of the divine substance, from which one day shall be woven the glorious body of the Resurrection. But this is a mystery which concerns the hither side of the Golden Gates, and is a story of Easter rather than of Christmastide.

In a remarkable book, however, The Science of Love with Key to Immortality, by Ida Mingle,\* the hidden significance of many obscure passages in the Christian scriptures are shown to have reference to these mysteries, and in the course of its eleven-hundred-odd pages considerable attention is devoted to a study of the nature of love and its relation to the question of immortality. Lack of space, unfortunately, precludes more than a passing comment at this juncture. It is a work, however, which, while somewhat involved in style, is so full of suggestions and food for reflection that it is felt that many students would be pleased to have it brought to their attention.

THE EDITOR.

<sup>\*</sup> Chicago: School of Livable Christianity, 108, Auditorium Buildings.

## THE GNOSIS AS PHILOSOPHY AND RELIGION

By JEAN DELAIRE

AS Alexandria stood mid-way between East and West, forming the bridge upon which passed into Europe the religious and philosophic beliefs of the Far East, so Gnosticism, one of the greatest of the many systems promulgated in Alexandria, acted as a link between the abstruse conceptions of ancient India and the clear-cut thought of the Græco-Roman world. And this rôle is not ended. Although to most modern minds Gnosticism stands for nothing more than a few strange and half-forgotten sects, and its leading doctrines are usually identified with somewhat fantastic ideas on the nature of God and Man, it has yet profoundly influenced modern thought; and this influence can still be felt, albeit under a new terminology and with the symbols of another faith.

Amid all the complex theories of Emanations, Æons, Archons, and the rest, which are so characteristic of Gnosticism, two fundamental ideas appear and reappear in every Gnostic school—the conception of Light, or the Gnosis, and the Creative Word, or Logos, the dual manifestation of the Boundless Power, the Mystery of the Ineffable or the Absolute.

From these two root-ideas both Gnostic philosophy and Gnostic religion were logically evolved. Following the universal tradition of Eastern philosophy, all Gnostic systems—and there were many—distinguished between this Absolute, or the Unmanifest God (the *Parabrahm* of Hinduism) and His First Emanation, the Manifest God. Thus "the Manifest of the Unmanifest" was their profoundly metaphysical description of the Logos.

This Light and this Word were never personified, but remained as pure abstractions within that other Abstraction, the *Pleroma* or World or Pure Light. They were Divine attributes; and, as they passed from latency into activity, they emanated the Powers of the Spheres, or forces of nature; the archetypal worlds and all their angelic hosts. For Gnostic doctors conceived the universe as an intricate system of interpenetrating spheres, varying in density, from the Sphere of Pure Light, beyond the sun, to the densely material planes that compose our sub-lunary

world; and every sphere was peopled with living, conscious entities—Angels of the Lord, Æons of light, Messengers of the Virgin of Light; and also the Lesser Angels, the Hosts of the Demiourges—that strange Being, half god, half demon—and the Powers of the Great Abyss that lured Sophia to her doom.

In the *Pistis-Sophia*, the only one of the many Gnostic scriptures that has survived the destructive hand of fanaticism, this is the central theme, as it is the central theme in most religious and in all mystery-cults—the descent of *Sophia* (the Divine Wisdom in its lower aspect of the World-Soul) into matter; and the reflection of this cosmic event as the descent of the human *Ego* into "the tomb" of the body

As we have seen, in Gnosticism Light and the Creative Word are the First (dual) Emanation from the Absolute; while in some systems it is Light Itself that is the Logos, or Creative Power within the universe; for in Gnostic as in Eastern philosophy all life is conceived as an incarnation of the Divine Life. This Life, then, in its aspect of the World-Soul, descends into primeval matter; in the æonic processes of evolution it becomes ever more involved in all its planes and sub-planes, more and more immersed in the great abyss, until its own light is obscured, its divine origin is forgotten, and—as in the beautiful myth of the Pistis-Sophia—the World-Soul stands as an exile outside the gates of her heavenly home. And in just the same way that fragment of herself, the "Indweller of light," is drawn into the cycle of generation, enters the body and becomes identified with it, forgets its own true nature, its divine origin and immortal destiny. it is that the Divine Counterpart of the World-Soul, the Divine Mind or Spirit (Nous) Himself descends into the lower worlds, delivers Sophia from the bondage of matter and leads her back to that Divine world where she originally dwelt—the Pleroma or " Plenitude" of God.

This conception of the World-Soul being delivered out of matter by the Spirit of God clearly shows that in Gnosticism, as in so many other systems, whatever divisions or sub-divisions might be applied to the constitution of the universe and of man, fundamentally they were conceived as a trinity in unity—in man, the "body, soul and spirit" of St. Paul, himself a student of Gnosticism; and in the cosmos, the Divine Spirit, the World-Soul and Matter. Thus the Spirit in man was held to be immortal by its very nature, for it was a fragment of the Divine Spirit; the body belonged to Matter, to the great deep, or the

#### THE GNOSIS AS PHILOSOPHY

sphere farthest removed from the Pleroma; while the Soul, link between the two, became immortal in the measure that it conquered matter and succeeded in uniting itself to the Spirit, its divine counterpart.

If the Soul failed to do this in one life it must needs, after a brief period in the intermediate spheres, return into incarnation to learn its lessons anew. For there were few sins, in the philosophic Gnostic conception, that were only to be effaced by annihilation. There is a beautiful passage in the Pistis-Sophia depicting the after-death condition of a just man who yet failed to be initiated into the mysteries of the Gnosis. His soul was conducted before the judge of souls, the Virgin of Light, attended by her seven handmaidens; and she clothed the soul with a new body, bidding it ever to remember its true (divine) nature, and to seek diligently for the Kingdom of Heaven, so that in its next life it might become an inheritor of the Light.

True to their name of *Gnostics*, knowledge, in its higher aspect of Wisdom, or inner illumination, was considered by the doctors of the Gnosis as the supreme end of man, and lack of this knowledge as the supreme deprivation. There was a saying among them, attributed to one of the oldest of their sects, the Ophiani, to the effect that "the beginning of perfection is the knowledge of man; but the end of perfection is the knowledge of God."

To all who have seriously studied the tenets of these ancient philosophers there can be no doubt that by the knowledge of God they meant exactly what the Hindus mean by Brahmavidya, or the science of the Supreme—what St. Paul meant when he spoke of the "Christ within," or God-in-Man. For they were mystics, in the true meaning of that much-abused word. Like the mystæ of old, they were bound by a vow of secrecy never to reveal the inner teaching of their religion; and the reason for this secrecy was the same reason that guarded the door of every sanctuary from the intrusion of the "profane"—in other words, from the undisciplined and the unprepared. The purificatory rites that preceded every ancient "mystery" were but the symbol of that pure heart and clean mind which alone made true initiation possible.

The ultimate end of every initiation is the unveiling of the God in man, that divine spark which is in very truth the Life of his life. But while the transcendence of the Divine—the conception of God as the Creator and Upholder of the universe, the Supreme Ruler and Law-Giver—may be dimly apprehended by

the multitude, the conception of His in-dwelling Presence is to many of us, "little children" in spiritual understanding as we mostly are, utterly incomprehensible, therefore fated to be misunderstood; and, being misunderstood, to be misused. That, perhaps, is the only absolute evil in the world—the conscious misuse of the divine powers latent within us.

Thus it was that Gnostic doctors, wise in their generation, hid the central truth in their doctrine under a triple veil of symbolism, myth and parable. In the lamentations of Sophia, or the World-Soul, calling out, from the depth of the great abyss, to the Spirit of God for deliverance; in the beautiful parable of the Child who left his Father's home in the East, cast off his garment of gold and precious gems, and went down naked into the land of Egypt, there to fall into a deep sleep, and forget that he was the Son of a King; in the symbols—among many others of the Sun and Moon, which played so important a rôle in the Syrian schools of Gnosticism, the Sun or Logos, and His reflection, the World-Soul; or the Sun as the divine Spirit in man, and the Moon as its reflection in the soul-in all these, and by means of these, the Gnostics both concealed and (to the understanding mind) revealed the heart of their philosophy and their religion.

In the days of spiritual obscuration that followed close upon the fall of the Roman Empire and the irruption of new, more virile, but also more barbarous races, the supreme secret of Gnosticism, as of all esoteric religions and mystery-cults, was well-nigh forgotten; and only a few mystics within the Church, and illumined minds outside of it, were left as witnesses to the divine Gnosis of the ages.

That there is at the present time a revival of Gnosticism, albeit under other names, no thoughtful mind will deny. It is not, therefore, impossible that in the near future it may be reinstated in the position it once occupied in the earliest days of the Christian Church, that of the wisdom-aspect of Christianity itself. Then, perhaps, the men of science may discover in the cosmogony of these ancient systems a by no means foolish attempt to describe the universe in all its aspects, etheric and super-etheric as well as densely physical. The philosopher may come to see the logic of their distinction between the First Cause, or Creative God, and the mystic may recognise in their doctrine of the "Indweller of Light" a clear allusion to that real Presence which mysticism

in all ages has sought to realise within the depths of human consciousness. And even the man of the world—the plain man of to-day, who is neither a scientist nor a philosopher, and still less a mystic—may some day scan, if only out of curiosity, the recovered fragments of these age-old scriptures; and there, amid the long and involved sentences, the difficult terminology and sometimes tedious repetitions, he may perceive something of the outlines of the heavenly *Gnosis*, the Virgin of Light, Firstborn of the Eternal.

## THE STAR OF BETHLEHEM BY THEANA

I SOUGHT the Way of Escape. And as my consciousness of outer things faded and I rose inward and upward, I saw a Vision.

Where all had been black to my upward gaze, there appeared a rift in the gloom, such as sometimes comes between masses of cloud on a dark winter's night.

As I looked, the black changed to blue, and the blue to an intense azure; and then, suddenly, there flashed out a Star! And its flashing sent a thrill to the depths of my very being.

Once only it flashed, but it was enough; for in that brief second of Illumination had come the realisation that what I saw was indeed no other than that same Star which is said to have flashed out at the Birth of Christ.

Then I knew that the Star of Bethlehem was no outward stellar object, visible to physical eyes, but a celestial phenomenon manifested upon the interior heavens of the soul with a Message for all who could see.

And in that instant of intense consciousness there came to me the certainty that the Three Wise Men of the story were no earthly kings, but are the three innermost planes of individual consciousness; and, moreover, that the Plains of Bethlehem were assuredly no mere earthly pastures, but the *planes* of the lower Spiritual Heavens, where alone could such a Symbol be manifested and made visible to the interior vision.

And lastly I knew that I had been shown the way to what I sought, and that only in the Light of THAT Star can The Way of Escape be found!

# SUBSTANCE AND SHADOW By E. A. CHAYLOR

THERE appeared in the pages of this magazine some months ago a short article entitled *The Shadow*. Owing to the nature of the subject dealt with it aroused considerable interest, both the pros and the cons having been well represented subsequently in the correspondence columns.

Through it all there emerges clearly and unmistakably the fact that, on the whole, this article has been misunderstood. Nowadays it would seem that a single presentation of a subject of general interest or importance is not enough to satisfy the reader: he must have every point argued, and the whole matter mentally demonstrated to the point of exhaustion.

In the ancient world, ideas such as we are considering were something to be taken into the consciousness and there pondered —examined as regards their essence. The modern mind would seem to regard such concepts as mere superficial statements; statements to be immediately challenged and disproved, or, failing disproof, to be discredited. If the facts cannot be successfully denied, then the next best thing is to arraign the motive for stating the facts. Both these methods have been requisitioned in attempts to disperse the "Shadow"; but the Shadow still remains.

Now, The Shadow was written with an object, and in order that this shall be to some extent attained it is proposed to take the readers of the Occult Review behind the scenes, to show them why it was written, what it really is, and how it must be understood.

It was written in the hope of calling attention to the condition in which the modern world is living, both spiritually, morally, and physically: it is a cry to AWAKE, to realise the forces that are at work around us and within us, and to prepare to meet the grave issues which are inevitably and irresistibly advancing upon us.

The Shadow, as it stands, is a record of certain pictures which arose within the inner (and waking) consciousness of the writer. It is psychic, or soul knowledge, and is intended to sound a warning note in the souls of others.

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So wise, so clever, so watchful are our doughty critics—yet they have not been able to recognise the simple fact that it was not written for the brain-mind at all.

Upon this little, fugitive, hunted hare of the soul our critics have loosed the hounds of Facts, of Figures, of Logic—the whole pack that harbours in the kennels of the brain. But they cannot overtake it, or, if they do, their teeth but close upon the impalpable. Our little hare is of the soul, not of the stilted concepts of the brain, and so the "Shadow" still persists, and the hounds pursue in vain.

Now, am I not delivered, bound, into the hands of the critics? What a chance for them to cry triumphantly—"We want not Shadow but Substance!" But they are forestalled. Substance they have, in very truth; but it is the substance of the future, and this, by reason of the limitation of their mental processes, they can neither deal with nor apprehend. For them the Past exists as memory; the Present as fact; but the Future is for them non-existent except as a fugitive speculation of the brain.

It is by means of the faculties of soul that we are able to lay hold upon "the substance of things hoped for"; i.e., of things still in the future (whether they be hoped for or not), and it is well to note that the present writer is not alone in regarding them as substance.

But the modern critical reader, though well weaponed for his favourite pursuit, is woefully deficient in the finer susceptibilities. His life processes centre in an effort to know about things, and that is quite different to knowing the things themselves. For this latter is, in its essence, realisation; a process which is four-dimensional, not three. Therefore it can reach out into the future, it can lay hold upon the future, it can feel and handle that substance which is the future.

These limitations and predilections of the critics were well known, and *The Shadow*, as we have said, was not written for our three-dimensional friends, but for those amongst us who have at least some premonitory stirrings of the fourth. Yet would we not leave even the critics unprovided for, nor the hounds without a bone upon which to try their teeth. For these, the whole matter must be presented in another guise. It must make its appeal to the brain, quite as much as to the soul: it must give them Cause, and Reason, and logical Deduction. So, while

The Shadow was written for the psychically awakened ones, The Tocsin was written for those whose consciousness centres more easily in the region of mental and moral concepts.

It is a fact not without significance that, so far as we are aware, not a single line or sentence in *The Tocsin* has yet been challenged, either in or out of print. One or two incidental references perhaps, a vague mutter, a premonitory growl there may have been, but so far no hound has bayed, no critic has stood forth to challenge Truth.

Our friends who have honoured the first article sufficiently to discourse upon it may be divided roughly into two classes—those who debate questions of times, seasons, and interpretations generally, and (secondly) those who state, directly or indirectly, that articles such as *The Shadow* ought not to be written at all. The former we may safely leave to arrive at their conclusions in their own ways, but we would like to draw the attention of the latter to certain obvious facts, which although they like facts, they seem to have overlooked.

All down the ages there have arisen from time to time certain ringers of bells, certain watchmen who watch in the night. For the most part these stand upon a high place, for their usefulness depends upon their vision: their service is to watch, and, when need arises, to sound the alarm. The modern world, the world of our critics, calls them no longer watchmen, but alarmists. The watchman, if he be intent upon his business, has no time to quarrel over names.

None the less, the watchman has never been popular: sleepers do not as a rule care to be awakened, and those who royster in the night love not to be reminded of the dawn.

Autres temps, autres mœurs: we are now in the year of grace 1926, so perhaps a modern simile is more appropriate. Let us imagine our watchman to be a railway signalman. High up in his signal-box he has a clear view of the line in both directions. But he has much more than that—he has also certain warning bells, telegraphic signals which give him sure information, in advance of that afforded by his personal vision. By these he sets his signals and adjusts matters over that part of the line for which he is responsible.

Our signalman knows that certain trains (or events) are due to pass at certain times quite definitely known to him beforehand, and as the time for their advent approaches they are confirmed by signal and known to be close at hand, Here it is necessary to depart a little from our analogy; for, if the line be not clear, the signalman can, and must, halt the oncoming train. In the present case the train cannot be halted or stayed. The line is not clear, and all we can do is to attempt to clear it. Humanity is, for the most part, like a drunkard who has strayed upon the track, and lies there more or less comfortably, "sleeping it off." Others are like a party of pleasure seekers—no more than children in their knowledge of the facts of life—and these stray idly, unaware of that which is advancing.

If our signalman (departing, with your permission, yet a little further from strict analogy) sounds the alarm, shall we damn him for an alarmist? Yet that is precisely the position taken by our second class of critics. The watchman is accused of precipitating the danger because he gives timely warning of its approach. This accusation is the accusation of self interest, of those who have something to lose by approaching change, of those who are so foolish as to be unable to realise that cosmic events can neither be stayed nor turned aside. Nor can they, on the other hand, be precipitated by the fact of the watchman sounding the alarm, for whether the watchman sleep or wake, that which is to be shall surely come to pass.

Let it be remembered that the forces of the three worlds are sharply divided into two camps—those who would awaken the sleeper, and those who would drug him to deeper unconsciousness, or lull him fatally to false security. These latter are they who cry "peace, peace, when there is no peace." They prate of the "mercies of Providence," forgetting that His decrees change not, for He is unchangeable. They are up in arms because, forsooth, Cosmic Law may not be turned aside to accommodate the reveller or the indifferent. They decry the watchman, the alarmist, and imagine that the whole time-table of cosmic evolutionary progress should be held up and disorganised until such time as the fools decide to vacate the track.

Consciously or unconsciously these do the work of the Forces of Evil, binding more tightly the bandages of ignorance and disbelief upon the brow of their Brother. If we are alarmists, these are the "Hush-hush brigade"—a deceitful and doubtful crew at best.

The question of the legitimacy and value of such warnings as are exemplified in *The Shadow* was most admirably dealt with by the Editor in a recent issue of the Occult Review, from which I now quote

those premonitory dreams to which certain individuals are liable. They afford at least an opportunity of mitigating to some extent the coming shock, and in some instances actually offer a means of avoiding the threatened crash . . . prophecies or premonitions may be turned to good account, even in cases where the outcome is inevitable. Such forewarnings may be regarded in the light of opportunities for the correct orientation of the inner life." The writer of those words has put his finger upon the crux of the whole matter, with an insight or intuition which is truly spiritual. Such warnings are given in order that men, if they will, may have an opportunity to adjust themselves, their ideas, their mode of life, to those changes which are not only coming, but which are inevitable

What reply have the "Hush-hush brigade" to make to this? If these plain warnings help them not individually—they being for the most part beyond help in these matters—shall they deny that help or warning to others whose necks, mayhap, are not of an equal stiffness to their own? Referring to the "Alarmists" we said in The Tocsin: "Having learned Wisdom, they sound the alarm—once. Thereafter they turn their attention to such as are in earnest about the business of escape." Such is the position to-day, and that brings us to the question of how these two articles should be read and understood. In considering this we may also get some hint as to what is the real nature of that "way of escape"; perhaps, if we understand more, we shall find it is not so selfish as some seem to have imagined.

To understand anything of the true nature of the world-changes which are approaching, the evidences of which multiply daily on every hand, we must at least have an idea of what are the corresponding changes which are taking place on inner planes. In the space allotted to this article only a brief and incomplete statement can be made; but it is hoped that even this little will cause some to *think* before joining the chorus of our so-wise critics.

There being no space for details, we must be content with the empirical statement that the age-long "war in heaven," of Light, has been won. That is to say, it has been won so far as in the late war was decided (so tacticians tell us) by the battles of the Marne and the Aisne.

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The result of this is that the Celestial Plan of Campaign has quite recently undergone a complete change, and the position, so far as the forces of Light are concerned, is analogous to that of the British at Waterloo when the order was given, "Let the whole line advance."

The physical body of the planet is surrounded by a region of astral matter, which forms an aura completely enveloping the Earth, thus cutting it off from direct solar or planetary influences. This region is called the astral plane in Theosophical terminology, and it is also the "border-land" of the Spiritualists. For the most part it is inhabited by entities who are now highly inimical to humanity, and this inimicality is due to certain well-known facts. First; what is for denizens of the astral plane a normal and right condition, constitutes for humanity a state which we generally describe as "evil." Not necessarily evil for them, but evil for man, because he has made it so.

The second reason is that every denizen of the astral world is, by its nature, a consciously four-dimensional being. Man is also a four-dimensional being, but not consciously, as he possesses only a three-dimensional brain, and this is the cause of three-fourths of the troubles of humanity to-day. Therefore when man, without preparatory training, succeeds in forcing entrance into the astral world, he is in grave danger and at a manifest disadvantage compared with entities who use naturally and constantly a four-dimensional consciousness. Conversely, when any denizen of the astral world succeeds in gaining power to function in the physical world, he has certain advantages, due to his extended range of consciousness which make him both undesirable and dangerous. These facts, though well known to every real occultist, are not, as a rule, so well understood by Spiritualists and other investigators whose methods are, at present, purely experimental.

We shall now be able to understand something of the general nature of the position as regards humanity. The day for the redemption of this planet on all planes is dawning; the order to advance has already been given to those celestial Forces and Hierarchies who are concerned in this particular work. The advance has commenced, and plane by plane it is driving downwards towards the Earth itself those denizens of the various astral regions who are antipathetic to the healing forces.

These are being driven down in ever-increasing numbers: those arrows which for ages men have shot into the blue are now

returning upon their own heads; they are coming into physical incarnation. They are able to incarnate because men and women, by reason of their selfishness, their passions, and their ignorance of natural law, provide these entities with the opportunities they seek.

This is the horror which is threatening humanity to-day, and it was described in *The Shadow* in that sentence which says "The devils of the lower world will literally be turned loose upon the Earth, and Europe will be overwhelmed in a horror of desolation." It will take the form of possession of the bodies of infants at a pre-natal stage, or at the time of birth; also of obsession in the case of persons who are weak, vicious, or ill-balanced. Every séance which is held for purposes of materialisation adds to the danger, and makes it increasingly easy of accomplishment.

This danger may be avoided only by a realisation of the position, and a complete orientation of the mental and spiritual attitude on the part of masses of the people. Indifference, scepticism, and denial of the facts are *fatal*. It is easy to see now who are the real enemies of mankind, the alarmists or the "Hush-hush brigade." Men and women must band themselves together under competent leadership if they are to survive or to escape. For there is a way of escape, and it is still available for those who will avail themselves of it.

Those changes which are to come about in the outer world: wars, revolutions, and the fall of nations, are but the effects of readjustments now being made in the astral regions, for those regions are about to be cleansed and purged. As the astral base or mould is broken up, its physical-plane counterpart crumbles and disintegrates. Therefore shall institutions and governments be removed, and that Power which boasts itself impregnable shall be overturned and utterly destroyed. It was said in The Tocsin, thange of heart." The future of the nations of the earth will depend upon the extent to which they realise that truth and act upon it.

# THE MAGICAL ASPECT OF THE LYRIC BY MICHAEL JUSTE

ONE wonders, when attempting to drink the modern vintages of poetry, what sad and painful miracle has occurred that could change that which was so sweet, so fragrant and so rare to the palate of the soul into a bitter, tasteless and often unwholesome fluid. If we are lovers of that divine liquor brewed by the lordly minds of the past, recollection dawns within us, and abruptly we leave these coarsely-flavoured potions, thankfully returning to the never-ending draughts of wine pressed from the grapes of the past poets.

Here the spirit drinks from goblets abrim with fiery exultation; from vessels dark with the wine of lovely melancholy; from flasks of horn bubbling with the sparkling essences of love, life and laughter. A rich, splendid change has occurred. And the drinker senses at once, through the riot of imagery, colour and thought evoked, that he drinks beverages distilled by mighty magicians.

Is it to be wondered at that the past students of this sublime art treated it with reverence and awe? For many, I believe, knew and understood the great powers of spiritual evocation that lay hidden within the often simple and gracious lines. They knew that the works of these masters were as temples in which the soul of their creator dwelt, and that he had climbed spiritual altitudes they had not yet traversed. But they also knew that by entering into these temples they would sense a little of that grandeur, unseen and unknown to the mass of mankind.

The above has been written in regard to the lyric. I mean the true, regal lyric, burning with prophetic and emotional fervour, simple and crystalline in word and form; glittering with symbol and vision; and filled with the noble tones of divine melody. In this form of verse can be found philosophical concepts clarified and made beautiful for those minds that cannot grasp the tortuous methods indulged in by hazily-minded thinkers. This is the form of verse that has given past civilisations ideals and strength to continue climbing upwards.

The poet of to-day revolts against these old conventional forms. He dethrones imaginative emotion, and becomes the slave to a cold, soulless intellect that bristles with as many sharp points of

criticism as does the porcupine with quills. He endeavours to concoct beverages from elements that refuse to mix. He produces synthetic substances that bear all the marks of artificiality, toil and artfulness, but certainly not of art. The sweat of his brow oozes from out every line, and the result makes painful reading. But the truth of the matter consists in this: He is not and will never be a poet until he realises that poetry is a spiritual power that will only serve those who are willing to become instruments of the Divine. And without this power, which is the vital spark of inspiration, he shapes but dead butterflies, dead flowers, dead birds. And though, like the alchemists of old, he may seek the informing principle that will give his creation perpetual life, he will constantly fail as long as barren intellect and scepticism are crowned kings of his philosophy. Rhymed verse, unrhymed verse, shapely and unshapely, are utterly useless as long as his experimenting lacks this spiritual essence.

When one studies the great lyrics of the past, two principles are generally revealed, principles that endow the whole work with sincerity, beauty and power. And these are: A belief in God or gods, and in the ultimate nobility of the lowest of mankind.

"Agreed," one can imagine the modern poet saying, "but in those periods the pageantries of religion were in full bloom and faiths had not been destroyed by the explosives of Science. To-day we know better, and can explain the workings of their minds by psychoanalytical methods. Their so-called divine imaginings were but transmuted sexual elements. Their sensitivity was but a form of neurasthenia. Their clairvoyance, particularly so in the case of William Blake, plain insanity that to-day would be certifiable." And he ceases, with probably a smile of contempt for the poets who believed, and for the present-day believers. And there he leaves us.

The true poet is a magician, particularly so in the case of the lyrical poet; for he has awakened certain centres that have enabled him to get in touch with the mind and elemental forces of Nature. We have only to read the works of Shelley to see the truth of this. And though it may be urged that Shelley was supposed to have been an atheist, his very work contradicts his belief. He was one in whom the sylph nature predominated, to the exclusion of all else. The breeze, the cloud, the tempest and aerial powers. Subtle and elusive emotions were caught in the net of his inspiration, and transfixed, still lambent with life and

fluttering their wings, upon paper. His voice is swift and light, and the frail cold flame that rushes through his lines sweeps the reader onwards. The dancing oreads were his playmates, Aurora his mother, and Aeolus his father. With Shelley we find one who was a natural pagan, and in perfect accord with the unresting spirit of Nature.

He, like all great and natural poets, was but an instrument, a tongue that translated the language of the elemental powers into the language of the nation. But these elemental powers sent forth a peculiar force possessing a mantric quality, and it was the mantra that immortalised the lyric, and likewise moulded its form. For the true poet does not have to measure and mould the vessel for the wine, as so many critics assume, but he becomes, in the truly mystical sense, one with his subject, and the form comes naturally.

Another aspect of mantric or lyrical poetry lies in the silence produced in the final line. If a lyric possesses the power to produce a cessation of mental turmoil, it has fulfilled its purpose. And here is another aspect that makes the poem great, though it could likewise be dangerous. For if this knowledge were used by one who desired to awaken the evil side in man, and had the genius to do so, he could create an unpleasant force in society, because the symbols, thoughts, colours and melodies enter the mind of the reader when the mind is stilled. The reader or listener becoming impersonal, does not oppose the forces invoked and flowing from the poem, and in that sacred silence a spiritual door is opened through which flows that spiritual power the poet felt when in the act of creation. In fact, the lover of poetry is subjected to a magical process, which is the reason for the suggestion that it would be dangerous to read the form of poetry that is loaded with unwholesome symbol, thought, and degenerating melody.

Now, when speaking of the mantric quality in poetry, there is a further point to be considered, and that is, the similarity of forces invoked in verse. As an example, we will take three wellknown poems, and it will be noted that a similar force flows from each. There is no need to quote them, for all who read verse know of them. They are: Invictus, Recessional, and Crossing the Bar. Although the authors of these three poems differ in genius to a considerable degree, yet, at the moment of composition, they had all attained a similar height of inspiration, and one of the loftiest and noblest peaks to which a poet could rise. For here the

force invoked is compelling and masterful. And whereas other lyrics are scented, delicate and subtle, these verses are simple, direct, short, and pregnant with the dynamic quality of the spirit. In these three poems come aspiration, humility, and hope. Ambition, shaken and weakened, renews itself in the magic of Invictus, Pride and majesty remember past failures at the altar of Recessional. The soul becomes triumphant before the nobility of Crossing the Bar. That is why it is suggested that they come from the highest altitudes, for the poets were then nearer to the source of things than probably at any other period of their lives. are the trumpet tones that bring to us likewise a realisation of the existence of our Higher Selves. Poetry, from that aspect alone, becomes not merely the decorative embroidery of society, but a spiritual necessity, and will be recognised as such when the religious elements in man reawaken and establish their lost sovereignty in Nature.

Mention was previously made of psychoanalysis, a theory dealing with the anatomy, knots, and warps of the mind, a scientific maze, half-built, and becoming increasingly complicated by its exponents and opponents. As long as either side refuses to recognise the spiritual element, their complicated apparatus will solve only few of the problems.

Psychoanalysis is here alluded to in order to describe what it is believed takes place when the poet, or, for that matter, any artist, becomes inspired.

The present-day belief is that inspiration, far from being a God-sent, holy flame, is the reverse; that it is a foul gas or fume rising from emotional and mental marshes which, by a strange moral process, becomes transmuted into some noble creation, some golden perfume, some idealistic concept, like the lotus rising from the mire. It is obvious that this ugliness can only be transformed by the caress and power of something finer and sweeter, but this can only be done when the soul makes a conscious effort to rise. Not that this emotion is necessarily changed into a spiritual force that creates beauty, but that, quite conceivably, it becomes a ladder or lever that the artist uses in order to lift himself up. For it is certainly a powerful force, which, in the process of coming in contact with the higher spheres, becomes likewise cleansed. Now when the poet achieves this summit, he is in a realm of new currents that are, as I have been told by an adept, of an emotionalmental nature, and if he is clairvoyant, he sees besides feeling the symbols that are within these spheres. Likewise he shows in

his work an entirely new creative element. There are two reasons for this. One: He has become part of his Higher Self, and the Higher Self has a perfect individuality of its own, expressing itself in a new and original manner. Two: The sphere he has contacted has likewise peculiar properties of its own, and though, as mentioned above, some poets have entered similar spheres, it was the Higher Self that produced the differences so noticeable.

This is why poets become prophetic when speaking from these heights, and the proof that they have done so; for they have left the world of Time, and can see that which is to come.

Let me conclude by quoting some of the instruction given me by the teacher to whom I have already alluded.

As occult students are aware, when the body sleeps the soul visits those realms that are of greatest interest to it. These realms are not astral but mental and spiritual.

"In the higher planes the artist has built up his own material, and many times assistance is given him in order that he may contact his own creative energy which he has established on the inner planes. Many poems are but poor translations of the poet's real inner themes, and often when out of the body I found a poet studying his own poems and endeavouring to bring them down into a more material form, so that he may remember them when in the Earth consciousness."

"Sometimes the poet reads his own work on the higher planes, then descends with it to a middle plane, striving to make this poem correspond with the knowledge of the middle plane, and here, as well as on the higher plane, he receives the aid of a teacher who attempts to impress the artist's mind with his material when he awakens on the physical plane. It is always the aim of these teachers who assist the artist to bring into incarnation a work of the nature of the higher planes. Also, they endeavour to help the artist to keep that same vitality of thought-emotion that the work possesses in the inner realms."

The above quotation should serve as an illustration of the manner in which a poet produces his work, and why it possesses the mantric quality.

Therefore, he who would be a poet must transmute the grey vibrations of this atmosphere into golden ones, and in the process he will discover that he has been treading a Path whose length terminates only at the porchway that opens upon the world of Divine Mysteries and secret chambers of Nature and of Godhood.

## CLAIRVOYANCE AMONGST PRIMITIVE PEOPLES

By THEODORE BESTERMAN PART II (Conclusion)

A STILL earlier account is of great importance, not so much for the actual incidents, but as dating from the earliest contact of the missionaries with the Indians, affording perfect evidence of the fact that cryptesthesia was practised among them before they became familiar with the ideas of Europeans. instance is by a Spanish writer, according to whom, since the arrival of the Spaniards, the Indians had known of the mutinies, rebellions, battles and deaths, both of their oppressors, of soldiers and of private individuals—and this at distances of two or three hundred leagues. These things they knew of the same day as they occurred, or the day after, which would have been impossible by any known means of communication. To work this divination, says our author, they shut themselves up in a house and became drunk until they lost their senses; next day they answered any question—an unexpected testimony to the value of intoxicants were it not fairly certain that what our observer calls drunkenness would more properly have been described as trance or possession. Some affirm, the writer continues, that the Indians use certain unctions. The Indians say, moreover, that old women frequently hold this office of witchcraft.

These persons are also able to show what has become of things stolen or lost, and to them usually come those servants of the Spaniards who have lost anything belonging to their masters, or when they desire to know the success of things on private or official business, they ask whether their voyage will be prosperous, whether they will be sick, whether they will obtain that for which they go. To these questions the witches answer one way or It appears that the inquirers are able to hear the voice which to what the witches speak. Indeed, the accounts given of these

London 1604), V. xxvi. 406-407.

1 J. Acosta, The Naturall and Morall Historie of the East and West Indies
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sittings among the Indians and Lapps hardly differ in essential details from the most modern and scientific ones.

Passing now to other climes, we have the following interesting story from the Marshall Islands, in Micronesia, by a modern and very capable observer. He had hired from a native a schooner which was away for over a month instead of the anticipated fortnight. The native, anxious about his vessel, went to a witch in order to obtain information from her familiars. The woman, according to her custom, went back in the evening to a secluded hut, and sang various songs by means of which the spirits were to be attracted. She put her questions, and the next morning told the owner that he might be quite happy as his schooner was homeward bound but delayed by a contrary wind. As the ship ran into the harbour a few days later it was ascertained that on the night of the consultation the ship had been a hundred and eighty nautical miles from the atoll, battling with a contrary wind.1

Due south-west of the Marshall Islands is Australia, where valuable evidence of the existence of cryptesthesia among the natives could be found. But a single example must suffice. An expert observer, Mrs. K. Langloh Parker, notes the following incident among the Euahlayi Tribe in north-western New South Wales. A girl who was staying with her was suddenly and unaccountably taken ill. She was not confined to her bed, being able to drag herself wearily into Mrs. Parker's sitting-room where she would lie back in a long chair, looking as limp as a piece of washed-out unbleached calico.

Hearing of the illness, the oldest native woman in the neighbourhood came to see Mrs. Parker about it. It was her practice, should anyone be ill, to wrap her string-charms round their wrists, and drone incantations over them. She asked Mrs. Parker what was the matter and what had made the girl sick.

When Mrs. Parker told the native woman that she did not know, the latter said she would consult the spirits on the matter. Thinking it might rouse her patient, Mrs. Parker asked the woman to come in. The old woman on entering expressed sympathy with the patient and repeated that she would consult the spirits. She squatted down in the middle of the room and began muttering in a foreign dialect. Presently Mrs. Parker and her friend both heard a peculiar whistling sort of voice utter some words to which

A. Erdland, Die Marshall-Insulaner (Münster i.W., 1914), p. 330.

the old woman responded. She was answered by the same whistling voice, but to further questions she received no reply

After waiting a few moments she declared that she had been speaking to a black fellow who had died some years before, who would not tell what she wanted to know. She then proposed to consult the spirit of a long dead granddaughter of hers. The same performance was gone through, a whistling voice was heard again, but once more without success. The old woman then declared she would consult a recently dead baby who had been one of Mrs. Parker's favourites. This effort was successful: the baby answered at once. In reply as to the cause of the illness she said that Mrs. Parker's friend had offended the spirits by bathing under the shade of a uniggah, a tree that is taboo. Mrs. Parker's friend had insulted the spirits by plunging into the shadow of this tree, and the spirit bees, the guardians of this spot, had bitten her on the back and secreted some wax on her liver. This was declared to be the cause of the illness, and the woman stated that if the patient's back were looked at the bee bites would be seen.

There certainly were some irritable inflamed spots where indicated. When the old woman told Mrs. Parker all that her favourite's spirit had told her, she, knowing where the uniggah was, and knowing where the invalid bathed with Mrs. Parker's coloured house-girls, said the spirit was wrong, for she knew that the girls would be much too frightened to bathe in the shade of the uniggah. But the old woman stuck to her story and said the spirit would not lie.

"Is the uniggah a big collabah between the bend and the garden?" Mrs. Parker's friend asked.

"Well then, I did bathe there the last time I went down. I was up too late to go with the girls, so slipped away alone, and as the sun was so hot I went round the bend into the shade of the big tree, where I had a lovely swim."

The old woman added to this feat of divination by effecting an equally remarkable cure with which, however, we are not here concerned.

We will conclude our rapid sketch with instances of clairvoyance found amongst the natives of Africa. A well-known traveller in an interview told the following story:

<sup>1</sup> K. Langton [sic] Parker, "An Australian Witch," Journ. S.P.R., (1899-1900)

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"I had not received any letters from Europe for a year, and was of course very anxious to get some. I knew quite well that a good many must be waiting for me somewhere, but it was hardly likely that they would come to hand for some time, because the Nile was blocked by the floating islands of grass. One morning, however, a man came into our tent in a state of great excitement. The local m'logo, or wizard, he said, had been roaming the country the night before in the form of a jackal. He had, the messenger went on, visited a place called Mescheraer-Rek (which was some 550 miles distant from Lado, our campingplace) and had seen two steamers, one of them with mails for our party. Also, the steamers were commanded by a white pasha, who was minutely described. Now in the ordinary course of nature the man could not possibly have covered so vast a stretch of country in one night—nor even in twenty nights. I ridiculed the whole thing as absolutely absurd. We were having our coffee at the time, and Emin seemed inclined to give credence to the story, for he suddenly rose up and said he would have the man brought before him. In due time the wizard . . . was marched into our tent, and Emin at once addressed him in Arabic, saying, 'Where did you go last night?'

"'I was at Meschera-er-Rek,' he replied in the same tongue,

"' What were you doing there?'

"' I went to see some friends."

"' What did you see?'

"' I saw two steamers arriving from Khartoum."

"'Oh! this is nonsense. You could not possibly have been at Meschera-er-Rek last night.'

"' I was there,' came the tacit rejoinder, 'and with the steamer was an Englishman—a short man with a big beard.'

"" Well, what was he doing—what was his mission?"

"' He says that the great Pasha at Khartoum has sent him, and he has got some papers for you. He is starting overland to-morrow to come to you, bringing the papers with him, and he will be here about thirty days from now.'

"As a matter of fact . . . the m'logo's statement proved absolutely correct. In thirty-two days an Englishman did arrive in our camp, bringing letters for us from Khartoum. More than this, we knew from the wizard's description that Lupton Bey, and none other, was the man who was coming."1

1 R. W. Felkin, "From Khartoum to the Source of the Nile," The Wide World Magazine (London, 1898), i. 361-362.

Some interesting customs are to be found among the Calabar negroes of West Africa. These natives believe that they have four souls: the soul that survives death; the shadow on the, path; the dream-soul; and the bush-soul. The bush-soul is always in the form of an animal of the forest, never in that of a plant. If a man sickens it is because his bush-soul is angry at being neglected, and a witch-doctor is called in. obliged to go to this expense, for you cannot see your bush-soul and discover the cause of the trouble unless you are an Ebumtup, endowed with second sight.1

Of the use made of this second sight by the natives we have the following story.

Towards the end of the last Ashantee expedition the writer from whom we gather these details was stationed on the coast at the termination of the shortest route from Kumassi to the coast. A day before the expected entry of the expedition into Kumassi he was informed by his boy that the Governor had entered the town at noon—this was at about 1.30. About an hour later he was told the same thing by an old chief, an educated man, who, when he was laughed at, remarked that native means of communication were much more rapid than ours.

The news thus obtained turned out to be true, and the writer remarks that the upper portion of the line was in charge of the Royal Engineers, while the coast lines were under reserve for Government use only. The news was confirmed the following evening by official wire. The head of the military wire was some 30 to 36 hours' distance from Kumassi, so this excluded irresponsible chattering by the operators. As to runners, they were five days at the shortest for special runners from the front. The route is entirely through forest country, and, in regard to water transit of sound from drums, there is no direct access to

It is well known that negroes from this part of Africa were transported in great numbers to America for the purposes of the slave traffic. Some of them were taken to the Bahamas, and among them, at least six or seven generations after their translation, broke out several epidemics of religious ecstasy. During one of these outbreaks girls would lie for nearly an hour and kick until they were quite exhausted. Then they would

<sup>&</sup>lt;sup>1</sup> M. H. Kingsley, Travels in West Africa (London 1897), pp. 459-460.

<sup>2</sup> J. Shepley Part, "A Few Notes on Occultism in West Africa," Proc. S.P.R. (1898-1899), xiv. 346.

get up and recount their experiences while possessed. Descriptions were given of hell, and its inhabitants, present and future. Some of these girls would relate events occurring ten, twenty or thirty miles away. Subsequent investigation proved that their visions were veridical. One writer gives an instance for which he vouches.

A girl said that she saw a certain elder of a chapel eighteen miles away, with whom she was not personally acquainted, engaged in sinful practices, the details of which she gave, in secret. Upon inquiry it was found to be so, the man being too frightened to conceal his sin.<sup>1</sup>

Finally, we pass to South Africa, and here, through the devoted researches of Bishop Callaway, we have the actual words of a native literally translated. These words give an incomparable picture of the practices of the Zulus, as can readily be seen from the following:

"So he departs at the word of the Itongo, and goes out to the open hill, and cries 'Hai, hai, hai; 'and they all hear that it is he: They are disputing about him, and as soon as they hear that it is he, they say, 'Can it be, sirs, that he comes about the matter we were disputing about, saying, he is mad?'

"Others say, 'O, why do you ask? He comes on that account, if indeed you said that he was not an inyanga, but a madman."

"The great man of the village to which the inyanga is approaching, says, 'I too say he is mad. Just take things and go and hide them, that we may see if he can find them.'

"They take things; one takes beads, and goes and hides them; others take picks, and go and hide them; others hide assegais; others bracelets; others hide their sticks, others their ornaments, others their pots; others hide baskets, and say, ornaments, others their pots; others hide baskets, and say, ornaments see if he will find all these things or not.' Others hide cobs of maize; others the ears of amabele, or sweet cane, or of ujiba, or the heads of upoko.

"Some say, 'O, if he find all these things, will he not be tired? Why have you hidden so many?'

"They say, 'We hide so many that we may see that he is really an inyanga.'

"They reply, 'Stop now; you have hidden very many things.'

<sup>1</sup> F. B. Matthews, "An Account of an Outbreak of Religious Hallucination in the Bahamas, West Indies," Journ. S.P.R. (1885-1886), ii. 486.

"They return home, and wait. Then the Itongo tells him on the concealed hill; for it had already said to him, ' Keep quiet; they are now hiding things; do not begin to appear. They wish to say when you find the things that you saw them when they hid them. Be quiet, that they may hide all the things; then they will be satisfied that you are an inyanga.' Now the Itongo tell him, 'They have now hidden the things, and gone home. It is proper for you now to go to the home of the people who say you are mad and not an inyanga.'

"So he comes out on the open mountain, and runs towards their home, being pursued by his own people who are seeking him, for he went out during the night, and they did not hear when he went out very early in the morning, when it was still dark, when the horns of the cattle were beginning to be just visible. He reaches their home, and his own people who were looking for him, and have now found him, come with him. his arrival he dances; and as he dances they strike hands in unison; and the people of the place who have hidden things for him to find, also start up and strike hands; he dances, and they smite their hands earnestly.

"He says to them, 'Have you then hid things for me to find?

"They deny, saying, 'No; we have not hidden things for you to find.'

" He says, 'You have.'

"They deny, saying, 'It is not true; we have not.'

"He says, 'Am I not able to find them?'

"They say, 'No, you cannot. Have we hidden then things for you to find?'

"He says, 'You have.'

"They deny, declaring that they have not done so. asserts that they have. But he

"When they persist in their denial, he starts up, shaking his head. He goes and finds the beads; he finds the picks, and the kilts, and the bracelets; he finds the cobs of maize, and the ears of the amabele and ujiba and of upoko; he finds all the things they have hidden. They see he is a great inyanga when he has found all the things they have concealed."1

H. Callaway, The Religious System of the Amazulu (Folk-Lore Soc., London DD 226-230 1884), PP 276-279.

This cursory survey is sufficient to show that among practically all the uncivilised races of mankind there exists or has existed some unknown faculty which there seems to be no reason for describing by a name other than that used for the same faculty among civilised peoples—cryptesthesia. We are not yet in a position to say whether the knowledge of this fact may in time help us to understand the nature of this unknown faculty, but it does at any rate lend still greater strength to the already overwhelming experimental testimony we possess.

# SHRINES By PHILIP HARRISON

All cities wherein men have lived and died
Are holy cities: walk with faith therein.
Not Christ alone of men was crucified,
Not every soul redeems itself through sin.

All temlpes wherein men have watched and prayed Are holy temples: worship there in peace. Know that whatever gods their priests obeyed Can help thy troubled soul to find release.

All places wherein men have wrought in vain Are holy places: lift thine eyes above, And thou shalt know the mystery of pain Is one thing with the mystery of love.

### A FEW REAL GHOSTS

### By ESTHER BICKERTON

COMPARATIVELY few people seem to have ever seen a "real" ghost. Fewer still appear to make a habit of ghost-seeing. So that I suppose I must have some peculiarity in my psychical make-up, since I have been seeing ghosts from time to time (and not only in reputedly haunted houses) ever since I was a child. I do not pretend to know what a ghost is; but if its reality depends on its visibility, then I claim that my ghosts are very real indeed.

My first experience of this kind occurred when I was quite small. I was one of a large family of girls and boys, living in a big country house. It was a modern building, but when, as was our delight, we were playing hide-and-seek up and down the long, rambling passages in the dark, it seemed eerie enough. One gusty night in late October we were in the midst of one of our noisy games.

My sister (and this was her one and only experience of the kind) and I were tearing "home" from one of our hiding-places when, as we crossed the hall, dimly lit by an old-fashioned gasburner, we saw the front door open and our father walk in. He closed the door, and moved towards the hall-stand, but, as we both sprang joyously towards him, expecting his usual bearlike hug, there was nothing there! I have no explanation of the often arrived from London to spend the week-end with his have been his thought form which we saw?

The next incident I remember was very puzzling and frightened me quite a lot. I was about sixteen, and staying with a young married couple in their modern house at Hampstead. In the middle of the night I awoke, and saw, suspended between the floor and ceiling, a complete skeleton in the corner of my bedroom. The bones were white and bleached, and shone with a bluish whole thing faded away. There was no explanation of this vision either, but the husband of my friend died young. Was it

When I was about twenty I went to Scotland to stay with a newly-married school friend. She and her husband were well endowed with this world's goods and lived in a charming house,

standing well back from the road, at the end of a long avenue of trees somewhere near Edinburgh. At breakfast the next morning I inquired of my host what could have caused the extraordinary noises which had awakened me early that morning. I could only describe these as footfalls, many of them shuffling along stone corridors. He was intensely interested, and said I must have what Scotch people call second sight, or be clair-audient, because the house was in parts very old and had formerly been a monastery. My room still retained part of the old wall with its three feet deep Gothic window, and what I had heard was undoubtedly the monks going to matins.

It was exactly five o'clock, for I looked at my watch, and, I may add, I never heard this again, although I stayed many times with my friends and occupied the same room.

Years later, after I was married myself, I awoke to the fact that I was very sensitive to "atmosphere," and, after taking a charming house in a central part of London, was unable to stay in it because it depressed me so much. I "saw" several things during the short time I lived in this house. One was the figure of a poor demented-looking boy, so forlorn and idiotic in expression that I couldn't bear my bedroom after I had seen him in it. night in this sinister house I used to hear soft footfalls coming up the stairs. They always paused on the landing outside my bedroom door. I found myself waiting and listening for these footsteps, and couldn't endure the horror of their ghostly tread, and so we moved to a charming little house on Campden Hill, where the atmosphere was cheerful and benign. Still I "saw" a figure in this house. It was a huddled and much wrapped form of a woman and always stood by my bedroom door motionless. I wasn't a bit nervous of this visitant, and became in time quite accustomed to her.

During the war we were obliged to leave our delightful little house and went out to Norwood, where we took a pretty non-basement house of a certain age. This house was quite definitely haunted, for the whole family at different times saw a figure, which lurked on the landing, at the head of the stairs, and disappeared before one had time to get a good view of it.

Before I conclude I must describe the most picturesque of my uncanny experiences. Some few years ago I went to stay in an old Manor House, the interior of which had been largely modernised. The intense stillness in the atmosphere struck me at once. It was a silence that could almost be heard, and there was a curious expectancy and a cold chill in the air, even on the hottest day.

A noisy houseful of young people made no impression on the hush which hung about the old house, but I think we were all more or less affected by it, although the subject of ghosts and hauntings was taboo—because the owner didn't "approve" of such things.

My bedroom was dark and oak-panelled with a low ceiling: dark, because it was a large room, and possessed only two very small lattice windows. The first few days passed uneventfully. Then one night I awoke and found myself sitting up in bed gazing at the same room, only so different.

It was lit by candles, in pewter candelabras, and a huge log fire blazed brightly on the open hearth. A fine Elizabethan table stood in the centre of the room, at which sat two people in highbacked, beautifully carved chairs.

A man with curling wig, garbed in the style of Charles I, was leaning on his elbow on the table, his head on the palm of his hand, gazing fixedly at a lovely young girl, who sat with her back to the fire, her pretty auburn hair falling in ringlets round her pale face, and her large dark eyes looking into her companion's. Both were deeply absorbed. Her dress was similarly of the Stuart period, the dark velvet bodice of her gown being finished with fine pointed lace round the decolleté. The table gleamed in the light, and there was a suggestion of richness and colour. I was slowly like a picture on the screen, but not before I had time to take in all these details.

Another night in this same house a little boy came to see me. He stood beside my bed, a quaint and slightly hunchbacked figure, with pallid face and flaming red hair, dressed in a light green suit of some thick silk material, knee-breeches, and lace collar. I have often wondered if there is a record of such a one in the archives of the house. The family who owned and lived in it for centuries were red-headed.

At present I live in a modern flat, and among other figures I have seen, when wide-awake, is a very prosaic-looking man of middle age. What he is doing in my bedroom, in his overcoat, not! I wish I could have an explanation of these curious visions of mine.

# TRUTH IN THE MARKET-PLACE BY ALGAR BAILEY

I walk with Truth and will write -

Not merely what I perceive of Truth,
But what the countless thousands before me
Down the Ages have also perceived of Truth in their own time,

And have expressed in their own way— Often in language not understood By those who have come after them.

I will write of Truth as I perceive Truth in these days.

My words I shall choose even as a painter chooses his colours—

Rude and rough where Nature is so, but at other times

Soft and delicate as the hues at sunset in September.

(2)

I will write of Truth so that those may learn
Who have Desire in their Breasts.
And my words—framed into sentences both long and short—
Are for those to read whose minds and bodies are quickened,
Who Live.

To men and women also who do not;
Who know they are not in the Play;
Who have not learnt why Life is life, Good good, Bad bad,
And who, therefore, are mere ciphers, starving where Plenty is,
Lonely where Jollity is, sad where Laughter is;
To those also I write of Truth.

(3)

But as I write of Truth, let those who are afraid
To hear things said they have only thought;
To see painted in natural colours that which they keep covered;
To hear of men and women that which they know of but Know not;
To hear of all things of Life from before Conception till after
Death:

To hear of Maidens and Youths when first they understand: To hear of religions, creeds, witchcraft, fakirs of every kind; To hear of Nations and of Wars, Crime, and whose the Blame; To hear what Truth, who fears not, has to say.

Let those, I say, who fear such things, come not with me any further:

For they will understand not, and become but blasphemers and hypocrites—

Even if such they are not now.

(4)

Because I write of Truth I have great Love For Men, Women, Children, and all Living Things. For Trees, Flowers, Mountains, Seas, Suns, Moons, Stars, and Things Unseen by Man, And my words shall refresh you even as rain refreshes the Earth.

Come now with me, I will take you to the mountain tops in Thought's Kingdom, To where God lives and speaks with Men and Women. I will make you yourself speak with God, And from God learn even as I have learned.

I will take you to where the Sun and the Wind mate, And you shall mate with them—your Body and your Brain, And know what God made you to be-A Man or Woman equal with God.

(5)

Truth took me up on to a Hill.

At our feet—in the valley—a stream Winding and turning—now doubling back— Yet\_always flowing onward: From the Heavens, to the Hills, to the Ocean.

And I learned that that invisible thing called Life Is even as the ever-moving waters of the Earth,

"From Space into Time and back again into Space, A never ending circle.
The same waters, yet always different.
And who again shall recognise one Drop?"

"From whence in Space?" I cried.

"From whence came Time, and whence Its Beginning?"
Was the reply.

(6)

"Who art, and whence cometh?" I cried of Truth.

"From the womb of Time and Space: Men call me Life.

And yet again—some call me God— The pity of it!

To proclaim me as a god—The God—Is but to set me up above myself, An idol, monarchy and court.

Such things, breeding only Servitude and tyranny Of Body and of Mind, Pass out of Time and Space."

(7)

Truth also said unto me:

"The Male and the Female are inseparable As Night and Day, as Life and Death.

They are as the Light and Heat of the Sun, As the Depth and Surface of the Ocean.

They are of the Breadth and Depth of Nature's never-ending and unharnessed stream of Energy,

Yet also are they its Rivulets Coursing out into the Unknown Future."

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(8)

And Truth again spake—saying:

"All true Men and Women are, in their own right, Gods.

No less and no greater than the Universe,
No less and no greater than Creation,
Themselves Creators, Creation in Action."

(9)

Come, let us Reason this thing out.

Do you doubt Evolution?
Do you doubt your own eyes, your own ears?
You can reason—step by step?

Think you really that you were moulded—specially and specifically—

By and in the image of a lone Creator,

Of perfect Understanding?

Myself, Yourself, specifically formed, in that Image? Yet with flesh, bone, muscle, blood, Eyes, ears, nose, mouth, and every organ Identical with or in adaptation of, those Of the beasts of the Jungle, of the Fields, of the Ocean?

Man, specifically formed in that Image? Yet like lions, cattle, dogs, fowls, and flies, Covering and impregnating?

Likewise Woman, specifically formed, in that Image? Yet like the female of those species and countless others, Being covered and impregnated by the male?

And, likewise, conceiving and delivering her progeny As do all other living creatures?

Forsooth, I like neither the Mould nor the Metal; Methinks with a Universe beneath the feet Finer workmanship were due.

### TRUTH IN THE MARKET-PLACE

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With Omar of the distant Past I laugh to scorn such a Potter and his Pottery.

A god indeed!

(10)

Sing Praise to Man, the God Man— He who has shed the Jungle; Who is the last word in Creation— Yet still Creating.

Sing Praise to Woman, the God Woman—She who has shed the Jungle;
Who is the last word in Creation—Yet still Creating.

Sing Praise to their Conscience— That which balances the animal body And keeps it Poised Whilst Creation swirls within, without.

Sing Praise to their Brain—
The Spirit of the Universe,
The product of a Billion Billion Years—
Nature no longer sightless.

I Toast the Gods of the Universe:
The Fellowship of Men and Women,
Clean of Mind and Heart, but Alive,
Yes, Alive and drinking deeply themselves
Of all Life has to offer.
But never too deeply.

(11)

Yesterday, or no matter when, I chanced upon an old weman, Grey hair, wrinkled skin, green black clothes.
But her eyes—narrowed, near closed
And old—looked and saw, Everything!

And also I saw a maiden who was a virgin, And her hair and her skin, likewise her clothes, were soft. And her eyes, lustrous, big, and not old, Looked, and saw Nothing.

And I saw a buxom housewife, Also one who opened bazaars. And their eyes looked, And saw Nothing.

And when Truth, who was with me, spoke, None save the old woman heard, And she replied, "Too Late!"

# OUT OF THE DARKNESS

THE moonlight lay across my bed. I fell asleep and dreamed....

A vast and sullen stillness reigned abroad. The atmosphere was thick and heavy—like cotton-wool—through which no sound could penetrate.

Suddenly sidereal thunders shook the earth, making not a sound, but at each huge concussion sucking and heaving the impenetrable air, as though a mighty comet tore across our path and strove to hurl us to destruction.

Then the silence was pierced by a hissing sound, as of angry snakes, as giant hailstones hurled themselves violently to earth. As each one touched it turned black, became instinct with life and slowly crawled away.

Horror stalked naked.

From the darkness boomed a voice. "The forces of all evil are raining down upon the earth."

Terror sat upon my brow and paralysed my limbs.

As suddenly as it began, the downpour ceased, the silent thunders sank to stillness, the noisome clouds lifted; and white and vivid across the Dome of Heaven blazed out the Cross in

Near its foot there stood a human form—Uranian Man uplifted, rapt, with shining face and eyes of Vision, piercing through this flimsy veil of seeming to Reality beyond.

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

### PERSONALITY AND INDIVIDUALITY.

To the Editor of the OCCULT REVIEW.

SIR,—In certain circles a great deal has been said lately about "killing out the personality." What do the speakers mean by this? Do they mean the killing out of that which makes you You, and me Me? Or does it mean anything at all?

Each of us has our own personality which differs from that of anyone else. Even if you say you lift it to a higher "plane" and re-christen it "individuality," you cannot alter it. My Ego is not, and never can be, your Ego, as my Spirit is different from your Spirit. That which constitutes the "Me-ness of me," can never be the same as that which constitutes the "You-ness of you." You may raise the question to any height, or sink it to any depth you choose, the inherent difference can never be altered.

We have been told by a great Mystic: "There is one glory of the sun, and another of the moon, and another of the stars, but each differs from the others in glory." But it would seem as if the modern idea is to make the glory of the moon as that of the sun, and the glory of the stars as that of the moon.

I have been reading again the Voice of the Silence, and however much it may appeal to the Eastern mind, it has little appeal, as far as I can see, to the Western. "Kill out the personality" is repeated over and over again. Yet this is an impossibility.

Personality corresponds to quantity, individuality to quality, and it is impossible to separate them one from the other. To postulate the one without the other is impossible.

To me, whether physically, mentally, or spiritually, shall we say, colour and form appeal. It is the line upon which I go up. But you, this leaves cold, and your whole soul goes out in music, in But you, this leaves cold, and your whole soul goes out in music, in But you, this leaves cold, and your whole soul goes out in music, in But you, this leaves cold, and your whole soul goes out in music, in But you, a world to me unknown. This is our individuality, our mental sound, a world to me means nothing, colour to you even less. To a certain extent we may meet on form, but otherwise we are worlds apart, and this apartness is what makes each one of us a separate being.

When we are told to kill out the lower parts of our nature, lust, selfishness, etc., the man in the street can understand, but when he is told "kill out personality," what can he make of it? What, he

asks, would then remain of the world of men, with its glorious differences, with its innumerable variations? No; every good and perfect gift comes from the Father of All, and it is along its own lines, by its own roads, that each individual soul progresses, and it is by the cultivation and the intensifying of these that each reaches its highest point. Never can a man really lose his personality, so long as he functions in a body, and that gift given each man or woman at birth is his or hers alone, to be dedicated to the service of all, and to be held as a cherished possession. A world peopled by those who had killed out personality would be a dead world, a world without incentive, a world of automata, all functioning and all living on the same dead level

As different as man is from woman, and as scientist is from artist, so different must personality and individuality remain, and so many must be the paths (to liberation if you will, but I would rather say to unity and integrality) each supplying a fraction of that which is needed to make a complete whole, the eye never saying to the hand: "I have no need of thee," or the head to the foot, "I have no need of thee."

There are other statements of which I should like to speak if I had time and space, such as, for instance, the phrase, also from the Voice of the Silence, "Kill out all memory of experiences." Surely these memories are the stepping-stones on which we rise to higher things, and it is only by remembering them we avoid the mistakes we made before, and utilise their lessons to escape the disasters in which we involved ourselves, and perhaps others in the past. It is only by learning that fire burns, that we know to keep our fingers out of it; it is only by seeing the consequences of sin and selfishness we learn

And so I would end as I began, by urging a better definition of terms, and a clearer explanation of what is meant when it is said that before the pupil can begin to tread the path he must "kill

MAXWELL M. RUSSELL.

# BASEDEN BUTT'S "BLAVATSKY."

To the Editor of the OCCULT REVIEW.

SIR,—I have read Mr. Hare's recent article "More About Blavatsky," as well as Mr. Baseden Butt's book, on which that article is based. I do not know Mr. Baseden Butt nor his personal views, and therefore in what follows I confine myself to the limits of the printed material utilised by Mr. Hare—to wit, the aforesaid book, including references to two other well-known-works.

To come to the point at once, I believe that Mr. Hare has misapprehended the trend of Mr. Butt's reasoning and conclusions as regards the bona fides of H.P.B. I find it a little difficult to settle in my own mind whether Mr. Hare is adopting a careful, if not somewhat ostentatious pose of "philosophic doubt," or whether, au contraire, he may not prove to be, after all, one more to add to the list of H.P.B.'s detractors and veiled enemies. An explicit declaration from him would be of interest.

However, it forms an essential method of Mr. Butt's presentation of his subject to set forth all the arguments contra H.P.B., the genuineness of her phenomena, of her personal character and so forth, in anticipation of the points that might arise in the mind of his reader or be arrayed against her by her opponents. Mr. Hare uses a series (sixteen) of these arguments in such a manner as to convey to the reader of his article the (in my opinion) entirely unwarranted idea that Mr. Butt's book, substantially, is designed to undermine H.P.B.'s reputation and position. Mr. Hare says, for example: "Indeed the book may be construed into a subtle attack on H.P.B. by her most ardent friends if only from the freedom with which Mr. Butt has expressed his doubts." (p. 243.)

"These sixteen dubia must suffice for the purpose of this short article. They will convince the reader that the author of this interesting book is by no means certain whether he is writing the history of a heroine or a pretender." (p. 245.)

"We think because we have 'psychic gifts' that they testify to spirituality; or because we have 'occult powers' that we may do what we like with them. And then, if we exploit both the 'gifts' and the 'powers' to support our ascendency over our less gifted fellows, and, proud of our uniqueness, add much that is false to the little that is true, the crash inevitably comes." (p. 247.)

The last quotation has every appearance of being aimed at H.P.B. And, in any case, there can be no question as to the general effect of Mr. Hare's present remarks, however he may decide eventually to qualify them.

Now, there are two most important things about H.P.B. which appear to have been missed by virtually all her defenders and critics equally, and conspicuously by Mr. Loftus Hare. The first thing is, that the life history of H.P.B. is, from early years, that of an *invalid*. I have handled portraits (dated) taken of her at various times throughout her life, and there is written on her face, often that of a sick and suffering woman, the evident *stigmata* of heart and kidney trouble. Why is this very evident factor in H.P.B.'s life, with its necessary results upon her feelings and occasional behaviour, not taken into account by those who essay to sit in balanced judgment upon her? Especially when to such a body is added the terrific strain of occult training and the mastery and manipulation of occult forces, from her first initiation until her death,

Secondly, the duality of the human soul (Manas) in the occultist. as in the untrained man, should be recognised and taken into account. Let me make this absolutely clear by the following quotation from Mahatma K.H. (The Mahatma Letters, second edition, p. 180):

- "(I) An adept—the highest as the lowest—is one only during the exercise of his occult powers.
- "(2) Whenever these powers are needed, the sovereign will unlocks the door to the inner man (the adept), who can emerge and act freely but on condition that his jailor—the outer man will be either completely or partially paralysed—as the case may require; viz., either (a) mentally and physically; (b) mentally—but not physically; (c) physically—but not entirely mentally; (d) neither—but with an akasic film interposed between the outer and the inner man.
- "(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also."

Apply these considerations to H.P.B.'s life, with an eye to the argument previously adduced, and anyone guided by the spirit of tolerance and understanding-not to speak of common charity and kindliness—will appreciate the position—and her—as never before.

And now to Mr. Butt (p. 222):

"Perhaps the worst of all her faults (my italics) was that she ate too much and took too little exercise."

Well! . . . May none of us ever have worse accusations levelled at us!

Mr. Butt will pardon me if I at once remark that this aversion to exercise—apart from any other reasons—is the hall-mark of a certain type of heart trouble. And as to H.P.B. being a pig (!), consider the following, quoted from the Countess Wachtmeister's Reminiscences

"The description of a single day will serve to give an idea of the routine of her life at this time. At six o'clock I was awakened by the servant coming with a cup of coffee for Madame Blavatsky, who after this slight refreshment, rose and dressed, and by seven o'clock was at her desk in the sitting-room.

#### CORRESPONDENCE

"She told me that this was her invariable habit, and that breakfast would be served at eight. After breakfast she settled herself at her writing desk and the day's work began in earnest. At one o'clock dinner was served, whereupon I rang a small hand-bell to call H.P.B. Sometimes she would come in at once, but at other times her door would remain closed hour after hour, until our Swiss maid would come to me, almost with tears in her eyes, to ask what was to be done about Madame's dinner, which was either getting cold or dried up, burnt and utterly spoiled. At last H.P.B. would come in weary with so many hours of exhausting labour and fasting; then another dinner would be cooked, or I would send to the hotel to get her some nourishing food."

If it be argued that H.P.B. ate unwisely, I agree. She took no interest in food; she was at the mercy of her friends and their cooks, she ate what was put before her—and she suffered accordingly. But she was no gourmand. Speaking from personal experience of meals at the headquarters in Avenue Road, in the old days, I can testify that in the times immediately following H.P.B.'s decease the food usually provided was unappetising, largely indigestible, and such that gormandising would be a physical impossibility. To suppose that H.P.B. overate on that stuff is silly, and to assert it, idiotic. And no evidence has been offered to substantiate the accusation at other places and times.

Finally, Mr. Baseden Butt, in discussing The Mahatma Letters, has this to say (p. 218):

"On reading these letters one feels more than ever that the theory of fraud is not only inadequate, but incredible. No finer vindication of Madame Blavatsky can be imagined than these two volumes of letters."

I must apologise for the length of this communication. But the subject is important, and I think H.P.B.'s standing and reputation deserve and require that all ambiguities about her should, so far as is possible in the nature of the case, be definitely and adequately cleared up, even if in that process other people suffer to some slight degree.

Yours very truly,

C. H. COLLINGS.

### BIBLE PROPHECIES.

To the Editor of the OCCULT REVIEW.

SIR,—It is with great reluctance that I enter the lists on this occasion, but I feel, as does Mr. Wynn, that "the issue is a grave one."

Mr. Walter Wynn and others of the "literalist" school of Bible and Pyramidical interpretation seem singularly oblivious not only of the inconsistency of their attitude, but also of the grave responsi-

bility they are incurring by endeavouring to withdraw our minds from Spiritual values and to focus them on material and outward things.

If the prophecies (as interpreted by these materialists) of the Bible and the Pyramid are to be literally fulfilled, no matter how any or all of us may act in the meantime, then they will be, and that's that! But why all this fuss about it? Why all this advertising in the daily press? Why this almost rabid antagonism to a more spiritual aspect?

If, on the other hand, their interpretations of the symbols and prophecies should turn out to be wrong (and I suppose even Mr. Wynn does not claim infallibility), and should it perchance prove that we ought to have been seeing to our soul's true welfare instead of letting our minds dwell on pretty mental pictures of what we would *like* to happen to us, what will be the judgment against those who have tried to withdraw us from the quest of inner things, and to captivate our minds with their problematical and conflicting theories.

"The Kingdom of God is within," said the One whom Mr. Wynn claims to serve. He also said: "What shall it profit a man if he gain the whole world and lose his own soul?" Surely even a literalist cannot evade the challenge of these words. Truly Paul of Tarsus uttered a great truth when he stated that "the letter killeth, but the spirit giveth life"!

Again, the whole of the New Testament abounds in testimony to the fact that the Christ was first and foremost concerned with the welfare of souls; and the Soulic Realm, as probably Mr. Wynn will admit, has nothing whatever to do with the establishment of any outer "kingdom" upon the earth, except in so far as such may come out through the awakening to, and embodiment of, a spiritual life by individual men and women.

Mr. Wynn is apparently more of a publicist eager to attract a large audience than a priest concerned with the welfare of souls, or his endeavours would be found to deal more with the showing of the way to that "kingdom" which is within the soul, and which is not, now or at any time in the future, to be found outside it. And, incidentally, the cheap sneer at Anna Kingsford contained in his letter in the Occult Review recently ought to be sufficient indication to most of us of the sort of mind with which he is afflicted.

In conclusion I would say that I do not for a moment dispute that the Pyramid contains messages in terms of chronology, in addition to the preservation of sublime symbolism expressing the eternal mysteries of the soul. I merely suggest that there are far grander and nobler interpretations than those associated with the modern British-Israel theory. An elementary understanding of the etymology of the very word built up of the three mystic terms Issa—Ra—El might provide a key to much comprehension in the hands of those

who are not hidebound by literalism. It is for such that the suggestion is put forward, for I do not suppose it will appeal to Mr. Wynn or those who follow blindly in his wake.

Yours faithfully, THEANA.

#### "UNASKED FOR APPORTS."

To the Editor of the Occult Review.

SIR,—The article by Mr. Grahame Houblon in a recent number on "Unasked for Apports," is interesting. It is also tantalizing in that the writer begins by speaking of his elemental as being "peculiarly malevolent," yet tells us nothing of the nature of this being except to quote two instances of distinct benevolence. I am sure that I am only one of many readers who would be glad to hear more of this elemental, more especially since contact between these rather mysterious beings and man is not common.

For myself I have never had personal experience of an elemental, but an odd thing which happened years ago, and which at the time was a complete mystery to us, was probably an elemental manifestation. At the time I was living alone on an orange grove in South Florida. One fine summer night a friend was due to supper. He was a big, red-haired, unimaginative Scot, an excellent good fellow. He arrived with his pony dripping and himself in a queer and unusual state of excitement. After some pressing he described how, while riding across an open space in the pine woods, his pony, usually the quietest of creatures, shied violently and next tried to turn and bolt.

Then he saw in the centre of the clearing a spire of grey mist which seemed to be seven or eight feet in height. The night was clear and star-lit, and on the 27th parallel of North latitude the stars on a clear night are very brilliant. He himself was conscious of a sudden and uncomfortable sense of panic. The column of mist was so solid, so utterly uncanny, and appeared to be revolving. It was not smoke but mist.

After watching it for a few moments panic mastered him, and turning his pony out of the clearing, he gained the track, when the pony fairly bolted.

Yours faithfully, T. C. BRIDGES.

(Other correspondence is unavoidably held over through lack of space.)
—Ed.

### PERIODICAL LITERATURE

PROFESSOR SORLEY'S Ethical Reflections on Theology in the forefront of The Hibbert Journal are a review of the "plan of salvation" according to the Canons of the Council of Trent, the Thirty-nine Articles and the Westminster Confession of Faith, for the purpose of ascertaining the ethical values of certain fundamental doctrines involved thereby. It is recognised at the outset that the formulæ contained in these official documents are not unlikely to be regarded as antiquated and effete; but on this account precisely it is good to meet with them again in a brief and very clear summary, at once reasonably sympathetic and just a little detached. One has travelled so far in thought and even in research, one has dwelt, as from time immemorial, amidst so many issues, that to look back in this manner for a moment seems less in the direction of things that were taught oneself than to what was once believed in Babylon or even in fabled Atlantis. If at this day they are imposed on the Roman communion while they are shelved in crypts at Canterbury, these facts bring home to us the utter unreality of official religious belief at two predominant centres, and of this also it is good to be reminded when occasion serves. For the rest, when Professor Sorley points out that Original Sin and the Fall are no longer serious history, but that they are doctrines fundamental in the system to which they belong, and that with their disappearance the system must be itself transformed, we agree, of course, but remembering inwardly that the real question is whether all shall go, rather than be changed. We may be disposed also to agree that it is "fundamentally unethical"—but also "a natural consequênce of the traditional forensic theory of the Atonement "-to hold that "the sins of one man may be made up for . . . by the good deeds of another," but it seems to us that the old dream is so utterly over and done with that it can be scarcely worth debating on its shadows or its seeming lights. The living and life-giving Christ doctrine is not of official Churches and even less of their Theologies: it belongs to that "validity and power of goodness as the law of life" which is mentioned once in these reflections, without perhaps seeing what a door opens therefrom and upon what a vista. . . . Dr. Strömholm, of the University of Upsala, continues his study on the Riddle of the New Testament, about which something was said in these pages when the first instalment appeared. He postulates (I) a longer interval than has been recognised previously between the age of the historical Jesus and that of the apostles and Paul; (2) the rise therein of two parties, one of which was Judaistic and the other Hellenizing; (3) their ultimate union after long controversial strife. The apostles were not "personal companions" of Jesus, but disciples of a later date, and the evangelists based their gospels on materials which had come into existence after

#### PERIODICAL LITERATURE

the sects united. In the present article New Testament passages relating to the union and drawn from both sides are tabulated at some length, and there is a further development of views on the rival Passion stories, in one of which Jesus is said to have been stoned and in the other crucified, as seen in our previous notice. There is also an attempt to distinguish two groups in the narratives of Jesusapparitions after the Resurrection. The hypothesis as a whole is original and in many respects notable, but we cannot see that it is led towards demonstration, as the author's hope expressed it at the starting point. It is possible, however, that other articles will follow. . . . Perhaps more remarkable still is a long study in French on Jesus Barabbas by P. L. Couchaud and R. Stahl. It points out that the robber released to the Jews by Pilate bore in his name the Divine title of Jesus Bar-Abba, Son of the Father, and considers various problems and speculative questions arising from this fact, together with the old collateral tradition that Simon of Cyrene was crucified in place of Christ. It is impossible to summarise the thesis in this place, however briefly; those who read for themselves will find that the French writers postulate two sects in early Christendom, and they are almost identical with those of the Swedish Professor. One is represented by the Fourth Gospel, conceiving Jesus as Son of the Father and one with God; for the other Jesus was the Jewish Messiah, and it is proposed that we owe the Barabbas story to this sect. It was devised to show that the Messianic Jesus was crucified for the world's sake, fulfilling all the prophecies, and not the false Jesus who was identified with It is true that the Barabbas story appears in all the gospels, but in the fourth it is a manifest interpolation.

In the new issue of PSYCHE Professor Pierre Janet's "Social Excitation in Religion "is of much interest, not indeed on account of his view that the excitation which men find in religion is perhaps its chief raison d'être, but because of his Salpêtrière patient, Madeleine, whose strange story is told with such evident sympathy. Of the two other articles which stand forth prominently, one is by Mr. H. J. Massingham on "The Spirit of Buddhism," and it seems to us the best historical monograph which we have met with on the subject. The other contains Dr. William McDougall's hostile survey and judgment of Margery and her alleged mediumship. There is no question that it must be reckoned with by those on the side of the defence, which does not mean that we who read at a distance are convinced on our part: we hold and can hold no brief whatever, for or against, though it may be that, so far and still, we are more disposed tentatively towards those who accept the phenomena than those who reject them utterly. It is obviously impossible to marshal Dr. McDougall's arguments and criticisms in this place; we can say only that "Margery cannot have produced all her effects by means of trickery without some connivance from her husband." These are the words of our critic, and this is how his case stands; it must be left to those whom it concerns.

Meanwhile Dr. Mark W. Richardson produces further evidence bearing upon materialisation at the Margery séances in a recent issue of the American Society's Journal, and we do not see that Dr. McDougali's hypothesis of fraudulent ectoplasm is otherwise than out of court. The testimony is to that of the Schneider-like "strong and multiple efforts to carry out the idea of hand formation" in what is called "the field of activity." The account is accompanied by photographs, one of which is remarkable. We have to note also Dr. Tillyard's further reference to Margery ectoplasmic material in the current issue of The British Journal of Psychical Research.

Were it needful to follow the itinerary of the Theosophical party which is now on its progress through America we should have to seek our knowledge outside the official magazines devoted to the movement. Recently we have heard mainly about the "Lecture Route" of Mrs. Besant, beginning at Ojai in California on October 1st and planned to conclude at New York on November the 18th, the return voyage to England being fixed to begin on the 20th of that month. In weeks preceding these America had a fair opportunity to make acquaintance with Mr. Krishnamurti, the alleged "vehicle" of the alleged coming Messiah, but authoritative particulars are few, and all reports wanting. In a spirit of detachment, as of things that signify little. THE MESSENGER of Chicago mentions false assertions concerning him and sharp criticisms on the part of the public press, there and here in the States, but also "sensible comment." THE NATIONAL SPIRITUALIST, published in the same city, and concerned of course with a distinct group of interests, is detached after another manner and, though not without sympathy, is clear and decisive on its own first-hand impressions. At Chicago the young Hindu "made a picturesque appearance," as one who was dressed for the part, but "there was nothing magnetic about him." He made "a nice little after-dinner speech," but "we could discern in him nothing unusual." It is concluded that "the years alone shall tell what the young 'vehicle of the Master' shall write upon the pages of history." Here is criticism at its fairest, and even our familiar friend, the LIBRARY CRITIC of Washington, which maintains through the moons and the years a militant and unceasing hostility, is for once uncommonly temperate in comparison with its wonted mode. "He has said nothing" which could entitle him to be regarded as outside the normal groove. "He is just a clean, moderately intelligent but educated and refined young fellow, without the least indication of super-intelligence, fond of sports, loving good clothes, and apparently shy and lacking in self-confidence." It is added, and this is pregnant, that he is "placed in a most difficult position"; but we must forbear to follow our contemporary in its development of this thesis. Meanwhile the independent Theosophical Quarterly of New York and Theosophy of Los Angeles discuss Paracelsus—his PHILOSOPHIA SAGAX and PHILOSOPHIA AD ATHENIENSES—Shelley in the Euganean hills, the distinctions to be recognised between a Theoso-

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phical Society and a Theosophical Movement, the truth about Somagenesis, and the problem of evil regarded in the light of reincarnation; but as to Mrs. Besant, she might have never been shown upon "the screen of time," and as to the Hindu prophet, the "lives of Alcyone" might have culminated never in "Krishnaji." There is complete silence, as of those who have deaf ears or are content to wait till a delusion has worked itself out. On our own part we are willing to be counted among those who place on record, even if a point of comment is irresistible from time to time. In this sense we learn with satisfaction that Mr. Krishnamurti's "favourite poets" are Keats and Shelley, though it is on the authority of a mere reporter, but we question whether he should be at the pains of reading Voltaire, unless it is after the same manner that Mrs. Browning's Aurora Leigh "brushed with extreme flounce the circle of the sciences." A consideration of Hegelian dialectic might be commended to him tentatively, and with a certain caution.

Mr. C. Nelson Stewart, writing in The Theosophical Review, appears to suggest that the first Lord Lytton's ZANONI was a kind of text-book for the Theosophical Society in its early days. We remember those days well, and can endorse the notion. If an inquirer came along who was new to all the subjects, the most likely question was whether he had read Zanoni and was drawn to that romance; an affirmative answer was held to suggest that the paths of occultism might prove paths for him; but if he could not read the story or had conceived an aversion for it, then it was antecedently unlikely that he had any election within him to the occult subject. However this may be, ZANONI is too false in sentiment and fictitious in story, too much of the pinchbeck order, to bear a second reading, or such at least is the experience of some who have made the effort. It may be otherwise with Mr. Stewart, who is proposing "to gather such biographical details of Lytton . . . as will show the serious occult student in him," and offers a first instalment in this issue of the journal. He is not unlikely to prove his case, if experiments in Ceremonial Magic and intercourse with members of occult associations, as well as some concern in Spiritism, are held to constitute a serious occult student. They may characterise, however, the dilettante and virtuoso rather than a real investigator. We note with satisfaction that Mr. J. M. Pryse's contributions to The CANADIAN THEOSOPHIST on the subject of THE SECRET DOCTRINE is reprinted in The Theosophical Review. According to an old accusation brought forward in Theosophical circles which are hostile to Adyar, when a day came for reprinting the magnum opus of H. P. B., Mrs. Besant and Mr. G. R. S. Mead tampered with the text, making unwarranted changes in the manuscript of the third volume and suppressing a fourth. It happens fortunately that Mr. Pryse, whom we remember, had charge at the time of a printing office connected with the Society and supervised the work of printing. He testifies that the work of revision was confined to (I) the correction of typographical

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errors overlooked in earlier editions; (2) mistakes arising from the fact that the original MS. had not been "properly prepared" for press, including, as we presume, the verification of quotations in foreign languages. As regards the fourth volume, only a few pages were found, but it is thought that it was intended to contain the E. S. Instructions of H. P. B., and they were added to the third volume. The mendacious charge has been repeated so often in print and by word of mouth that we are glad to do what is possible on our own part that it may be put to silence henceforth and for ever. Mr. Pryse states further that the work of revision fell chiefly upon Mr. Mead, who "deserves the gratitude of all discriminating readers of The Secret Doctrine."

We learn from Theosophy in India that the next Theosophical Convention will be held at Benares, but the dates will be published later. The Theosophist has articles on the "penal theory" of Karma, which is rejected; on the philosophy of the fourth dimension, which affirms in one paragraph that space is consciousness and in another that we are "never conscious of space"; one "the service of Wagner to the worlds," he being "one of the Great Company of Pioneers?": it is rather a hectic panegyric. . . . The Canadian Theosophist has some plain words on "the abracadabra and jargon of the professional occultist," and thereafter affirms that the pretensions of the "Messiah craze" and its leaders "have been adequately and thoroughly disposed of," but by whom and where it is not our good fortune to learn. Mrs. Besant was to speak at Toronto a fortnight after these remarks were published over the signature of a writer discussion and that of other debatable points.

THE SPECULATIVE MASON has several articles of moment in its last two issues, while its Notes from the Master's Chair continue to be good reading, as they were in those earlier days when it was called THE Co-Mason. We are glad to see the account of Knights Templar carvings and symbols on the walls of the Castle of Chinon where some of the chivalry were imprisoned at the time of the Order's proscriptionotherwise, in 1308. It is thought or suggested that the Grand Master, Jacques de Molay, was one of the number. There is something to be said also for an account of the Orange Institution, formed, as it is claimed, by direction of the Prince of Orange, soon after he landed in England, to reign as William III. The evidence of this claim does not emerge, and though we hear of Degrees which cover the same ground, "as the Craft and Royal Arch," not to speak of "Black Preceptories" answering to High Grade Masonry and working thirteen Grades, Degrees or Steps, there is nothing as to their dates of origin. sumably all were based on Masonic prototypes, but an investigation of the subject might produce some interesting results.

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#### REVIEWS

Oмак Кнаууам, тне Роет. By T. W. Weir. London: John Murray (Wisdom of the East Series). Price, 3s. 6d. net.

This little book consists of the *Rubaiyat* in Heron Allen's translation, together with interspersed notes, comments, and biographical details by Dr. Weir. In Appendices are added Avicenna's poem on the soul, and specimen verses by Persian poets on the mystic wine and in a pessimistic vein. It will be seen that Dr. Weir's share in the book is very small, but he should get full credit for the arrangement of the matter and for his own notes. By means of the plan which he has adopted he has admirably succeeded in conveying the atmosphere of the period and in giving us the maximum of accurate information with the minimum of fuss.

THEODORE BESTERMAN.

Towards the Answer: A Study of the Riddle of the Universe. By C. R. Boyd Freeman. Ripley, Derbyshire: J. S. Reynolds, I, Church Street.

MR. FREEMAN thinks that, in spite of the interest that the riddle of the Universe has for the human mind, the number of books in which a formal statement of it has been essayed is relatively small. His own modest effort Towards the Answer is by no means devoid of interest. The author is a rationalist, and, whilst he makes no claim to having supplied the answer to the riddle, he does (tacitly, atany rate) hold that there is one answer. His philosophy does not contemplate the possibility that there may be as many answers as there are minds in which the Universe exists. He is keenly critical—and perhaps not unjustly—of religious creeds, but he is not an intolerant critic of those attempts to answer the riddle that his own mind rejects. For example, he does not brush aside the whole of Spiritualism as humbug, but thinks that telepathy between human minds is adequate to explain its more startling and well-attested phenomena; and, whilst unable to find here or elsewhere any demonstration of the perthere may be an after life.

Mr. Freeman pins his faith to the method of science, but he points out that science depends in the last resort on the human senses, and these are very limited, both qualitatively and quantitatively. Indeed he considers that Zeno's paradoxes clearly demonstrate the existence of the Unknown, and he crificises the philosophy engendered by the belief—now held covered everything of importance about the Universe and only the minor details remains to be filled in. The weakest of his arguments is his objection to Christianity on the grounds that it is a foreign religion.

In a word, this book is the confession of faith of a thoughtful agnostic, and whether the reader thinks he knows more about the Universe practical conclusion that Happiness, Wisdom and Strength, ever increasing, dissent.

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THE DOOR OF BEYOND. By Gladys St. John Loe. London: Gerald Duckworth & Co., Ltd. Price 5s. net.

THE writer of this little psychic romance has, we believe, gained her public by means of fiction of a somewhat different order. She tells us, in a very friendly and candid Preface, that the plot of this book forced itself upon her mind, and, as it were, gave her no choice but to write it down, as it was

presented to her.

The said plot, at first glance, seems little more than a variant of Rudyard Kipling's The Brushwood Boy. But there are developments-not to say embellishments !-unknown to that little masterpiece. Julian, Miss John Loe's hero, does indeed, meet, recognise and eventually marry, the girl whose bodiless dream-presence has haunted him from early childhood; but their union is merely the prelude to psychic happenings of a far less agreeable kind, and it is not until both of them have been grievously vexed by manifestations of the powers of malignant evil that the happiness is attained and (to quote the final sentence of the novel) "the Door of Beyond shut fast."

This dim tale of ghosts and bodies and the conflict between the sensual and the spiritual forces in human nature has some graceful touches; and the adventures of Julian, the hero, in one love entanglement and another, afford Miss St. John Loe scope for the kind of picture her facile pen

G. M. H.

THE HISTORY OF WITCHCRAFT AND DEMONOLOGY. By Montague Summers. London: Kegan Paul. Price 12s. 6d. net.

Mr. Montague Summers makes so many apologies for his book in the Introduction to it that it seems almost ungracious to venture a criticism. But Mr. Summers shall speak for himself. This is his opinion of the witch "as she really was: an evil liver; a social pest and a parasite; a devotee of a loathly and obscene creed; an adept at poisoning, blackmail, and other creeping crimes; a member of a powerful secret organisation inimical to Church and State; a blasphemer in word and deed; swaying the villagers by terror and superstition; a charlatan and a quack sometimes; a bawd; an abortionist, the dark counsellor of lewd court ladies and adulterous gallants; a minister to vice and inconceivable corruption; battening upon the filth and foulest passions of the age." Well, we cannot accuse the author of lack of vigour, but does he prove his case? He does not even approach it. His few chapters consist mainly of long theological disquisitions written from the strictest Roman Catholic point of view; he hardly ever uses a non-Roman Catholic authority except for purposes of ridicule. In short, his argument is void to all but the strict Catholic. Mr. Summers has therefore written a very interesting, and in some respects even valuable book, but, we fear, not a scientific one.

Perhaps the author's most astonishing conclusion is that modern spiritism is nothing less than witchcraft in disguise. We have mysterious allusions to characters wrecked, groups of people led to moral downfall, unspeakable orgies in heavily draped rooms, etc., etc., practised by the devotees of this modern witchcraft. Are we to take this seriously?

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Numerology Up to Date: A Key to Your Fate. By Kareu Adams. London: Herbert Jenkins, Ltd. Price 2s. net.

As the author of this handbook reminds us in her Introduction, "New methods are needed to apply old beliefs and new ways must be found to utilise old knowledge." The line she has taken to accomplish this, in the case of Numerology, may or may not have found favour with the Greek philosopher; but we do not doubt that it will appeal to a considerable number of English and American readers to-day.

An opening dissertation on the psychological significance of numbers is followed by chapters on the method of reducing the personal name to its equivalent symbolic number, the importance of the numerical value of the date of birth and place of residence and the influence of various numbers—that is to say, of the vibrations evoked by them—on love and

marriage, choosing a career, success and failure, and so on.

These vibrations seem to have far-reaching, and, to a mere outside judgment, arbitrary effects. Every day in the year has its own vibrations, and the enthusiastic Numerologist will doubtless regulate his life and actions according to what is aptly called "the Numerological Calendar."

Quite a marvellous amount of information has been pressed into this cheap little book. The type is good and the paper "jacket" distinctly

RITUAL AND BELIEF IN MOROCCO. By Edward Westermarck. London: Macmillan & Co. Price 50s. net.

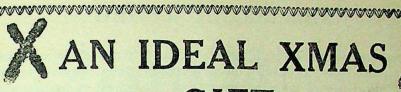
It is now well known how Dr. Westermarck, as a comparatively young man, gained an international reputation with his history of human marriage; how, thereafter, he desired to study in person those customs about which he had written so learnedly; and how he went Eastward via Morocco, but never went any further, finding in that half-civilised, half-barbarous, and at that time largely savage country, as much as any man could hope to study thoroughly in a lifetime.

Since then Dr. Westermarck has spent altogether seven years in Morocco, and the present volumes contain the result of his notes made during that period. The author's name is sufficient guarantee that the reader will find bold conjecture based on the most carefully collected evidence, and brilliance of thought joined to the most solid learning. It must suffice to say that within these covers are discussed almost every aspect of religion and magic, from magic squares (i. 144-147) to witchcraft (i. 570-579), from the interpretation of dreams (ii. 46-57) to the belief in jinn (i. 262-390), and from the evil eye (i. 414-478) to rites and beliefs connected with death

THEODORE BESTERMAN.

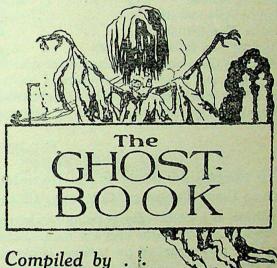
MAORI SYMBOLISM. By Ettie A. Rout, from the evidence of Hohepa Te Rake. Preface by Sir William Arbuthnot Lane. London:

Among the Maori, we are told, there are persons of high rank whose duty it is to transmit from generation to generation the traditions of the race. These traditions consist of various parts, dealing with the origin and migration of the Maori, their health and race culture, their social organisa-



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tion, their agriculture and building, constituting in effect a reconstruction of the original New Zealand Maori civilisation. Miss Rout sets forth in her book the body of these traditions communicated to her by one of the Maori nobles. To what extent we can attach credence to these traditions as being accurate it is of course impossible for us to judge; but that they are very interesting is without doubt.

Here, for instance, is the tradition of Maori migration. They originated in Assyria, and the time occupied by their movement was as follows:

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That is, a total of 5,950 years. To this must be added 700 years spent before leaving Assyria, and a total 12,150 years of pre-human evolution. The grand total of nearly 19,000 years of human evolution (for a first man preceded the animals), compares not unfavourably with the Biblical allowance.

THEODORE BESTERMAN.

THE GOSPEL OF BUDDHA According to Old Records: Told by Paul Carus. Open Court Publishing Company, Chicago.

This revised edition of a deservedly popular rendering of the life and the gospel of Buddha by Professor Carus is making many more friends for Buddhism. The major part of the volume is closely rendered from various sources, from the old Buddhist canon, and a great many passages are copies as literally as the divergence in the various languages will allow, though some passages have been given somewhat freely to keep them intelligible to modern readers. A few have been rearranged and some slightly abbreviated.

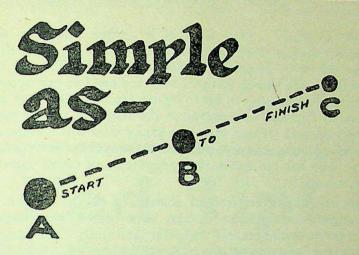
First we are told how Prince Siddhartha became the Buddah; next of the foundation of the kingdom of righteousness, to the consolidation of Buddha's religion. Then we come to the study of Buddha as the Teacher, with his parable and stories, created in his never-ending difficulty of trying to tell what he knew, in terms of this world, to his simple

Tables of reference give the exact sources, together with an interesting series of parallel passages from Christian books, which is of the highest interest to the reader educated in the Christian faith and now becoming acquainted with Buddhism for the first time. He will also welcome the glossary of names and terms in his endeavour to comprehend the almost untranslatable psychic values of Eastern thought. Previous editions of this notable volume have been commended highly by Buddhists both in

W. G. RAFFÉ.

THE PROFITS OF RELIGION. By Upton Sinclair. Published by the Author, Pasadena, California. Price 6oc. by mail.

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"scientific socialist." As a study it is unique, the only work which even partly hinges on this phase of examination of the faiths of humanity being the attack by Madame Blavatsky in Isis Unveiled, in which that remarkable teacher spared neither living nor dead in her desire to unveil the truth as it appeared to her. Upton Sinclair plays the part of the iconoclast, of the man who overturns the tables of the money changers in the temple, and though there are many who will be offended, there are very many more who will welcome these utterly fearless indictments by a man who has the well-earned reputation of caring more for truth than for money.

Those who would understand something of the manner in which pseudo-religion and pseudo-occultism have been vilely misused in the most degenerate manner cannot do better than study these pages carefully for there are no greater enemies to the clean-minded and honest student of the occult than those who use it as a cloak under which to commit fraud and worse offences. Without using the phrase, and even disbelieving in it, the author has penned a striking study of modern black magicof the use of power for selfish and material ends—that will, as he hints, end only in the utter breakdown of the system which permits and encourages this blasphemy against the universal law.

W. G. RAFFE.

THE PARTING OF THE WAYS. By "Anthony," through the Hand of Mary Secker. London: H. Stockwell, Ltd.

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Such is the lovely description of the flower-gemmed fields of the paradise from which the messages contained in this little volume have found their way. They are understood to have come from one who when she lived on earth found this thorn-set path of training a weary and troubled one, but who on passing over woke to find herself in a land of peace and beauty, free from anxious toil, though full of congenial work. There is something quite alluring in the idea of our unseen friends, when tired with specially trying and unsuccessful attempt to help those in the earth-life," returning to their lavender fields for "rest, and solace, and refreshment

Much in these charming simply-written pages will be familiar to most spiritualists, such as the dwelling-places awaiting those who have built them beforehand by their own good thoughts and deeds. After all it is but a verification and realisation of the old familiar assurance: "As a m: n soweth, that shall he also reap." As is also the active co-operation of guiding spirits, or guardian angels, who have, during our earthly wanderings, been striving with more or less success to lead us along the straight road.

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EDITH K. HARPER

CUCHULAINN. An Epic Drama of the Gael. By Terence Grav. Illustrated. Heffer & Co., Cambridge. Price 12s. 6d.

THE ancient legend cycle of Erin has a tremendous fascination for the student of the occult, which this dramatised series of four plays in a cycle brings out in an admirable manner. Terence Gray is a writer with strongly original ideas on the use of drama and a wealth of historical knowledge of ancient Ireland and its mythic stories. Quite recently, it is claimed, has it been realised that the Gaelic culture of extreme Western Europe was uninfluenced by the material activities of Roman imperialism, whatever it may have suffered in more recent times. Now we have presented this legend cycle to balance the much better known, though no more dramatic, stories of the Nibelung. Prefaced by an interesting essay on the art of the theatre, comparing modern tendencies and aims with bygone traditions, the author asserts that in years to come we shall witness a re-dedication of the theatre to higher ends. This essay is well worth serious study by those who realise the occult value and meaning of the arts of the drama.

The plays themselves tell the story of Cuchulainn, the boy hero, and his many battles, his wanderings, his meetings with women, and his dramatic end. He and his friends and enemies are, of course, symbols of the soul-fight which is the central theme of all these "myths," and when followed in that light the drama-cycle rises to its fullest heights. The cycle would make a magnificent series of spectacles for stage presentation, but we shall wait long before London managers will rise to the

W. G. RAFFÉ.

THE WAY OF ENLIGHTENMENT. By John Carne. London: C. W. Daniel Company. Price 5s. net.

This collection of teachings, which the writer says were communicated to him from an Unseen Spiritual World, and "obtained solely through the channel of quiet waiting in the Silence," contains much that should be acceptable to any devout religious mind, even the most orthodox. Carne is obviously a close student of Thomas à Kempis. The author of the Imitatio could not but commend the lines of thought and aspiration here taken; though, here and there, he would find a phraseology unfamiliar to his day, and certain arguments as to spiritual progress and enlightenment, with the premises of which he might not be able to agree.

With the main purpose and atmosphere of the book, however, he

and all his brethren would be in cordial agreement.

The Way of Enlightenment seems to have been written by one who himself is a Christian priest or minister. But it is in no sense an ecclesiastical manual for specialists; and it requires no great intellectual concentration to read, enjoy, and feel the better for its quiet meditative

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THE FRANCISCANS IN ENGLAND—1224-1538. By Edward Hutton. London: Constable & Co., Ltd. Price 7s. 6d. net.

In this the Septcentenary of the Seraphic Francis Assisi, all authoritative writings concerning him and his Order of Lesser Brethren have a double interest and value. Mr. Edward Hutton's work, in which the accuracy of the scholar is enhanced by a glowing yet restrained enthusiasm, is, we are told, the first general survey of the history of the Franciscan Order in England that has yet been published. Availing himself of Thomas of Eccleston's contemporary work on the Coming of The Friars to Dover in 1224, that inimitable account of the adventures and development of the Order during its earliest days in England, the author makes us see. as in a panorama of vivid colours, of moving lights and shadows, the lives of those ardent souls who endeavoured to follow the Divine Master's teaching in all its beauty and simplicity. Mr. Hutton then proceeds to show us the later developments, the rapid spread of the movement throughout England, its popularity with rich and poor alike; its many vicissitudes, severances and disagreements (so utterly far from the spirit of the Poverello) up to its final overthrew and dissolution under Henry VIII and Cromwell.

Mr. Hutton gives chapter and verse for all the events of which he writes. He devotes three chapters to the famous Friars, Roger Bacon, Duns Scotus, and William of Ockham. Yet another chapter makes clear what Oxford owed to the great system of learning created there by the Franciscan Order, "which produced men," says Mr. Hutton, "whose names will never be forgotten, names among the greatest in mediaeval thought."

The author calls his work "A labour of love," and as such it will be treasured by every humble follower of the Ideal which made Saint Francis the Standard-bearer of Christ.

EDITH K. HARPER.

POEMS FROM A QUIET ROOM. By Fay Inchfawn. London: Ward, Lock & Co., Ltd. 2s. 6d. net.

In a world in which the majority of men and women are "hewers of wood and drawers of water," there is always a welcome for souls of sunshine and cheer to sing by the way. So Fay Inchfawn's writings, both in prose and verse, have won a measure of popularity that is not surprising, for waken a responsive echo in all but the resolutely pessimistic. Here, for

"Suppose the very things I hate
Should all come trooping to my gate;
Suppose my currant jam won't set,
Suppose my washing day is wet,
And then suppose the clothes-line breaks
Just as the littlest one awakes.
... Well, even then
There still will be
God and the universe—
And me!"

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## THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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## NOTES OF THE MONTH

ONE of the most alluring fields of research in the domain of occultism is the tradition associated with the lost island continent of Atlantis. Of recent years no name has been more intimately connected with this branch of investigation than that of Mr. Lewis Spence, who has done more perhaps than any other writer to establish on a firm basis of reason what was formerly regarded as a matter of pure conjecture. During the years that he has devoted to this line of inquiry, Mr. Spence, besides contributing from time to time highly informative articles on the subject to the columns of this magazine, has to his credit two noteworthy volumes, The Problem of Atlantis and Atlantis in America, which now have been supplemented by a work with the challenging title, A History of Atlantis.\* Challenging it is, because to the lay mind the first thought that occurs is: what warrant can possibly be produced for ascribing so presumptuous a term as "history" to the various speculations with which the name of Atlantis is so popularly bound up? The author does not lay claim to any psychic source of information such as

\* London: Rider and Co. 10s. 6d. net.

that behind A Child's Story of Atlantis which was published a number of years ago as the reminiscences of a peculiarly sensitive child who had brought over memories of a far distant incarnation. Rather are his energies directed towards putting the whole question on an actual scientific basis. Psychic evidence, as a matter of fact, plays no part in his method of approach. None the less, the evidence of archæological research confirms in a remarkable degree the claim of the occultist to the actuality of such a submerged continent.

That no absolutely conclusive case has yet been made for his contention, Mr. Spence is the first to admit. "Such an account," he says, in reference to his attempt to reconstruct an Atlantean history, "must have as many lacunæ as it has facts, and must rely in a large measure upon analogy, and often upon pure surmise." Nevertheless, "that a basis of indisputable fact lies at the roots of the Atlantean theory "the writer stoutly maintains, and he pleads that in face of such an array of testimony as he has brought together, it is merely childish to refuse belief to the main details of Plato's story. Comparative religion, anthropology, archæology, geology and folklore are all pressed into the service of his hypothesis, and in the present volume much evidence which did not appear in the author's earlier works on the subject has been brought forward. Yet with all this, Mr. Spence does not overlook the vital part played by inspiration in the solving of archæological riddles.

"It must be manifest," he points out, "how great a part inspiration has played in the disentangling of archæological problems during the past century. By the aid of inspiration, as much as by that of mere scholarship, the hieroglyphics of Egypt and the cuneiform script of Babylon were unriddled. Was it not inspiration which unveiled to Schliemann the exact site of Troy before he excavated it? Inspirational methods, indeed, will be found to be those of the archæology of the future. The tape-measure school, dull and full of the credulity of incredulity, is doomed.

"Analogy is the instrument of inspiration, and, if wielded truly, is capable of extraordinary results. Even now archæology and folklore are almost entirely dependent for their results upon analogy. Only by comparison can we cast light upon the nature of unexplained customs and objects, and in this volume the analogical method will be largely employed, because it provides us with a fitting probe by whose aid we may pierce the hard

crusts of oblivion which have gathered around the facts of Atlantean history."

When he admits the importance of the part played by inspiration in scientific research, Mr. Spence is approaching within measurable distance of the occult point of view; for what is inspiration but the upwelling of knowledge from and an insight into regions normally inaccessible to human consciousness? The occultist is he who, to use the simile of Light on the Path, takes knowledge—not by the clumsy and roundabout method of deductive reasoning, but by direct apprehension, by intuition, by insight, or inspiration. Much of the knowledge with which particular individuals are inspired is in the nature of a recovery of what has been known by the soul in the past. The intuitive knowledge of infant prodigies is of this order. They do not need to reason: they know.

A little-suspected source of a large portion of the fascination exercised over many minds by the subject of Atlantis is to be found in what many occultists maintain is an actual factthe presence amongst the Western nations to-day of many souls whose last incarnation was in Atlantis. The child above referred to, who was sufficiently sensitive to recall a considerable portion of the memory of the soul, is a case in point. Another remarkable instance is to be found in the case of the writer through whom was given the remarkable record published under the title of The Book of Truth. His recoveries of Atlantean lore, especially as evidenced in a manuscript which has recently been placed in my hands, point to the closest of ties with the lost continent. The cordial response of the reading public to Mr. Spence's works is, it seems to me, not entirely due to the lure of mystery or to the graphic and capable pen of the author, but to some extent at least to a slumbering memory of the distant past.

Opening his study of Atlantean history with a consideration of the early sources, Mr. Spence deftly summarises the information bequeathed to us by Plato in his Timæus and Critias. So far from Plato's account being mythical or allegorical, he contends that the Egyptian sources from which this early material was drawn were very real indeed. It is not necessary to dwell at any great length on the description of the island continent as given by Plato. Briefly, its inhabitants began apparently with a life of arcadian simplicity and happiness, and gradually, as intelligence developed, grew more and more self-willed and unruly, until evil set its foot amongst them, and deterioration set

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in, culminating in the series of catastrophes which wiped out all but a chosen few of that early race. To quote Plato himself:

"For many centuries they did not lose sight of their august origin, they obeyed the laws, and were religious adorers of the gods, their ancestors. Sincerity reigned in their hearts. Moderation and prudence directed their conduct, and their relations with foreign nations. So long as they behaved in this manner all was well with them. But in the course of time the vicissitudes of human affairs corrupted little by little their divine institutions, and they began to comport themselves like the rest of the children of men. They hearkened to the promptings of ambition and sought to rule by violence. Then Zeus, the king of the gods, beholding this race, once so noble, growing depraved, resolved to punish it, and by sad experience to moderate its ambition."

Here the story given by Plato abruptly ends, but, as Lewis Spence observes, we may safely assume that his RECONSTRUC- account would have outlined the terms of the god's strictures and warnings; and it may not be without TION. interest to describe the subsequent course of events as received clairaudiently by the author to whose manuscript I have above referred. The summary is based on information received during the last ten days of July 1926. On the 21st of that month came the message, "My children, I would now set before you what took place in Atlantis after the period of evolving prosperity had persisted for many centuries." The island, apparently, was divided roughly into three zones, the Lowlands, the Tablelands, and the sacred Heights. The Heights were the home of the ruling classes and king-initiates, the royal and priestly functions being then combined. Two groups of twelve initiates are said to have administered what we may perhaps call the esoteric and exoteric aspects of the Atlantean polity respectively. It was in the lower lands towards the seaboard of the continent that the evil of Eranus (Satanaku, or Satan) first manifested itself. A priest of the outer court of one of the temples of the Lowlands, inspired by personal ambition and lust for power, sought to make public property the inner mysteries of the Heights. To this end, it is stated, he founded a secret sect, which spread throughout the length and breadth of the Lowlands and in turn affected the Tablelands. At length the followers of Itheboleth—for so the name of the ambitious priest is given became so powerful that they were able to defy openly the exist-

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ing form of administration. It was in the school of Itheboleth that the seeds of black magic were first sown. He, too, was the leader of the revolt that resulted in the first shedding of human

"The domination of Itheboleth grew, and with it came crime and destruction to the continent of Atlantis," says the chronicle. The temples of black-magic flourished, and finally outnumbered those of the white king-initiates in the Highlands. It was in these temples that the first human sacrifices took place. "The people were also told that if they killed and consumed the flesh of the cattle they would themselves become as gods, never knowing death, so you see how evil was wrought and how the act of slaughtering mortal flesh was started." Internal strife racked the island, and ended in a bloody battle, which was only stopped by the advent of the first of the series of great catastrophes. "The ground did tremble and a mist filled all the Tablelands and stretched even unto the seaboard of the Lowlands, and the earth was rent so that great tongues of fire rose up, consuming all those who came within their grasp."

For a period of many centuries peace once more reigned throughout Atlantis. The devastated temples were rebuilt, and the administration of the continent reorganised. But again human nature proved wayward, and evil once more crept into the land. A sect was founded, and a great sanctuary raised in honour of the memory of Itheboleth. The practice of blackmagic and the offering of human sacrifices again became rampant. To so bad a pass did the state of affairs come at this second crisis that it resulted in the cataclysms which finally destroyed the continent. Preparations having been made for the preservation of the divine mysteries and the safeguarding of chosen groups of survivors, the nation's evil karma was precipitated. The account of the submergence is given by the script in the following graphic words:

"The foundations of Atlantis were already undermined on account of the previous upheavals which had occurred, so that the Lowlands fell away at the first quaking of the soil near the seaboard. From the Lowlands the people were driven up towards the Tablelands, which parts were as yet unaffected. Some of you will ask 'why did not they escape from the continent in boats?' The reason was because the sea was a seething mass of molten lava and sulphurous tongues of fire, and all who were bold enough to approach were swallowed up or scorched to death.

As the days went by the Tablelands in turn became affected, and crumbled, falling away into the sea, until at length were the population that remained left in a great mass round the slopes of the Highlands. Yet could they not approach them because only those who possessed the knowledge of the adept could levitate thither.

"Outraged Nature was to play her part, and suddenly a huge crater was formed within the sacred Heights, and truly did it seem as if Satanaku awaited them in that cauldron of fury. The sacred Heights subsided, and telescoping into the bosom of the earth, afforded the people congregated upon the Tablelands a glimpse of what they had striven to see.

"Down went the sacred temple surrounded by the sevenpeaks, and as it subsided it sucked after it the remaining portions of the Tablelands, engulfing those evil ones who still remained alive. Thus perished Atlantis, and at length the waves of the ocean closed over the last traces of that evil continent, that same fair land that had once been the habitation of Ptah and the divine men."

Such, then, is the brief outline of an account received by psychic inspiration of the passing of a great era in the history of the world. Whether the source of his inspiration is the author's own sub-conscious memory, or that of an intelligence exterior to his own, it is not easy to determine, although the balance of evidence points in favour of the latter hypothesis. "El Eros," to use the pseudonym he has adopted, will, I am sure, pardon me for pointing out that his normal style of writing bears evidence of immaturity. It would, in point of fact, be impossible to contemplate putting his ordinary epistles into print before subjecting them to rigorous emendation. His ordinary style lacks altogether the distinction of that archaic dignity which characterises the inspirational scripts. Neither his everyday correspondence nor his general personality give the slightest indication of latent ability to compose, for instance, a paragraph such as the following Lament of Horus over the destruction of Atlantis:

"O! Chekon! Thou golden city of Atlantis. Thy towers are overthrown, and thy altars are buried beneath the waves of the mighty ocean. Thy sanctuaries became a habitation for jackals and vipers, and thy highways became streets of iniquity. Behold, the word of Ptah was spoken and the earth opened wide its mouth and swallowed those evil ones, that not one remained. Alas! ye golden domes

thus penetrated by Atlantean culture. Civilisation in Crete was undoubtedly of very ancient origin, and interesting parallels with that of Atlantis are brought to the attention of the reader. Atlantean origin is also claimed for Egyptian culture. This, of course, is definitely in line with the claim of the inspirational script from which I have quoted above. It is highly probable that this influence reached Egypt by way of North-West Africa. "The evidence," says Mr. Spence, "which appears most strongly in favour of the introduction of Atlantean influence into Egypt is connected with the cult of Osiris. That this worship was not indigenous to Egypt is obvious, but it is difficult to say at what era it was introduced into the Nile country. . . .

"It is the Book of the Dead which gives us perhaps the most insight into the character and provenance of the Osirian cult. Four thousand years at least before the Christian era certain parts of it were in use in Egypt, and that these were even then associated with the cult and art of mummification is clear. . . .

"There is little doubt, however, that many of the texts in the Book of the Dead are of a more archaic character than the First Dynasty. They were edited and re-edited many times, and even at a date so early as 3300 B.C. the scribes who copied them were so misled by many passages which they contained as scarcely to be able to follow their original meaning.

"The Book of the Dead was almost certainly a survival of a Neolithic ritual for the preservation of the body in order that it might live again. . . . Mummification with all its intricate ritual was developed from the Aurignacian practice, which was its seed and germ. In all probability the Aurignacian, that is the Atlantean custom of painting the bones of the dead, spread along the coast of North Africa until it reached Egypt, where in course of time it took on an appearance of greater refinement, so that no longer the bones but the whole body was painted thus. But there is good reason to believe that along the entire track of Atlantean civilisation, from Egypt to Peru, a definite cult of embalming . . . slowly took shape. I believe that this cult, the Osirian, originated in Atlantis, and spread thence all over North Africa, on the one hand, and to America on the other."

Compare this with the information given in the psychic script of "El Eros." During the period of the final cataclysms, plans were made for the colonisation of Egypt by the Atlantean refugees. "The first to be called unto my Father was I, Osiris, who was instructed concerning the building of the chief sanctuary of

initiation which was to be erected in the land of Khemu (Egypt), and the complete plan was given unto me. . . . Having made known unto me the things I should do, my Father bade me call unto him El Erosuphu, to whom were delivered the statutes of my Father, Ptah."

The scribe then gives an account of what occurred in Khemu from the time of the final migration which took place about 15,000 B.C. The main body of refugees arriving at the spot now known as Alexandria, disembarked and settled under the leadership of a priest named Heliomore. As the years passed, and the population increased, attention was turned to the building of the pyramids, three huge edifices, or stones of remembrance, and temples of initiation. The entrance to these temples was similar to that of the temple on the sacred Heights of Atlantis; that is, between the paws of a gigantic sphinx.

Mr. Spence calls attention to the significant fact that it is on the coast-lines of the European, American, and African continents that the best evidences of Atlantean influence are to be found. He emphasises the point that every great civilisation has been distinguished by a very definite group of cultural and customary practices. The proof that the Atlantean civilisation was so distinguished is, he maintains, fairly evident. The Atlantean culture-complex, as he terms it, is so evident and constant in its distribution that the claim of a former link between the American and European continents is, in his opinion, conclusively proved.

In elucidation of his thesis, Mr. Spence adduces the following reasons in support of his argument:

"The particular elements which distinguish the Atlantean culture-complex are the practice of mummification, the practice of witchcraft, the presence of the pyramid, head flattening, the couvade, the use of three-pointed stones, the existence of certain definite traditions of cataclysm, and several other minor cultural and traditional evidences. The main argument is that these are all to be found collectively confined within an area stretching from the western coasts of Europe to the eastern shores of America, and embracing the western European islands and the Antilles. So far as I am aware, these elements are not to be found associated with each other in any other part of the world. This seems to supply the surest kind of proof that they must have emanated from some Atlantean area now submerged, which

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formerly acted as a link between East and West, and whence these customs were distributed eastward and westward respectively."

The distribution of the Atlantean culture-elements above mentioned—mummification, the presence of pyramids, etc.—is traced throughout the regions indicated, and affords a striking testimony to the truth of Mr. Spence's theory; while it is pointed out that Plato's account displays the clearest traces of the Atlantean culture-complex.

A specially important chapter is devoted to the traces of Atlantis in Britain, which, it is claimed, is a veritable touchstone of Atlantean history. Addressing himself to occultists in general and Theosophists in particular, Mr. Spence asks why they should seek to infer the origin of the system they support from Oriental sources, "when it must be manifest, as the founder of modern Theosophy upheld, that the very beginnings of the system emanated from Atlantis. . . . Let Theosophists and mystics generally pay more consideration not only to the evidences of the Atlantean origin of world-religion and philosophy, but make a deeper study of the remains of the Atlantean system as observed in Druidism, the ancient religion of our own island. . . . The mystical literature of the Welsh Triads, the Irish legends and the vast epic of the Grail are available to him. . . . Let the Theosophist and student of world-religion betake himself to the source rather than to the affluents."

With which adjuration we must bring to a close our consideration of an absorbing work on a fascinating subject. That archæology and occult research together may in the future succeed in restoring some of the lost knowledge of those Mysteries of which Atlantis was the great repository, it is, perhaps, not too much to hope.

THE EDITOR.

# THE TEMPLAR ORDERS IN FREEMASONRY

An Historical Consideration of their Origin and Development

BY ARTHUR EDWARD WAITE

HAVING regard to the fact that Emblematic Freemasonry, as it is known and practised at this day, arose from an Operative Guild and within the bosom of a development from certain London Lodges which prior to the year 1717 had their titles in the past of the Guild and recognised its Old Charges, it would seem outside the reasonable likelihood of things that less than forty years after the foundation of Grand Lodge Knightly Orders should begin to be heard of developing under the ægis of the Craft, their titles in some cases being borrowed from the old institutions of Christian Chivalry. It is this, however, which occurred, and the inventions were so successful that they multiplied on every side, from 1754 to the threshold of the French Revolution, new denominations being devised when the old titles were exhausted. There arose in this manner a great tree of Ritual, and it happens, moreover, that we are in a position to affirm the kind of root from which it sprang. Twenty years after the date of the London Grand Lodge, and when that of Scotland may not have been twelve months old, the memorable Scottish Freemason, Andrew Michael Ramsay, delivered an historical address in a French Lodge, in the course of which he explained that the Masonic Brotherhood arose in Palestine during the period of the Crusades, under the protection of Christian Knights, with the object of restoring Christian Churches which had been destroyed by Saracens in the Holy Land. For some reason which does not emerge, the foster-mother of Masonry, according to the mind of the hypothesis, was the Chivalry of St. John. Ramsay appears to have left the Masonic arena, and he died in the early part of 1743, but his discourse produced a profound impression on French Freemasonry. He offered no evidence, but France undertook to produce it after its own manner and conformably to the spirit of the time by the creation of Rites and Degrees of Masonic Knighthood, no trace of which is to be found prior to the thesis of Ramsay. Their prototypes of course were extant, the Knights of Malta, Knights of the Holy Sepulchre, Knights

of St. Lazarus, in the gift of the Papal See, and the Order of Christ in Portugal, in the gift of the Portuguese Crown. There is no need to say that these Religious and Military Orders have nothing in common with the Operative Masonry of the past, and when their titles were borrowed for the institution of Masonic Chivalries, it is curious how little the latter owed to the ceremonial of their precursors, in their manners of making and installing Knights, except in so far as the general prototype of all is found in the Roman Pontifical. There are, of course, reflections and analogies: (I) in the old knightly corporations the candidate was required to produce proofs of noble birth, and the Strict Observance demanded these at the beginning, but owing to obvious difficulties is said to have ended by furnishing patents at need; (2) in the Military Order of Hospitallers of the Holy Sepulchre of Jerusalem, he undertook, as in others, to protect the Church of God, with which may be compared modern Masonic injunctions in the Temple and Holy Sepulchre to maintain and defend the Holy Christian Faith; (3) again at his Knighting he was "made, created and constituted now and for ever," which is identical, word for word, with the formula of another Masonic Chivalry, and will not be unknown to many.

But the appeal of the new foundations was set in another direction, and was either to show that they derived from Masonry or were Masonry itself at the highest, in the proper understanding thereof. When the story of a secret perpetuation of the old Knights Templar—outside the Order of Christ—arose in France or Germany, but as I tend to conclude in France, it was and remains the most notable case in point of this appeal and claim. It rose up within Masonry, and it came about that the Templar element overshadowed the dreams and pretensions of other Masonic Chivalries, or, more correctly, outshone them all. I am dealing here with matters of fact and not proposing to account for the facts themselves within the limits of a single study. Chevalier Ramsay never spoke of the Templars: his affirmation was that the hypothetical building confraternity of Palestine united ultimately with the Knights of St. John of Jerusalem; that it became established in various countries of Europe as the Crusaders drifted back; and that its chief centre in the thirteenth century was Kilwinning in Scotland. But the French or otherwise German Masonic mind went to work upon this thesis, and in presenting the Craft with the credentials of Knightly connections it substituted the Order of the Temple for the chivalry chosen by Ramsay. The Battle of Lepanto and the Siege of Vienna had

invested the annals of the St. John Knighthood with a great light of valour; but this was as little and next to nothing in comparison with the talismanic attraction which for some reason attached to the Templar name and was obviously thrice magnified when the proposition arose that the great chivalry had continued to exist in secret from the days of Philippe le Bel even to the second half of the eighteenth century. There were other considerations, however, which loomed largely, and especially in regard to the sudden proscription which befell the Order in 1307. Of the trial which followed there were records available to all, in successive editions of the French work of Dupuy, first published in 1685; in the German Historical Tractatus of Petrus Puteamus published at Frankfort in 1665; in Gurther's Latin Historia Templariorum of 1691; and in yet other publications prior to 1750. There is not a little evidence of one impression which was produced by these memorials, the notion, namely, of an unexplored realm of mystery extending behind the charges. It was the day of Voltaire, and it happened that a shallow infidelity was characterised by the kind of licence which fosters intellectual extravagance, by a leaning in directions which are generally termed superstitious —though superstition itself was pilloried—and in particular by attraction towards occult arts and supposed hidden knowledge. Advanced persons were ceasing to believe in the priest but were disposed to believe in the sorcerer, and the Templars had been accused of magic, of worshipping a strange idol, the last suggestion—for some obscure reason—being not altogether indifferent to many who had slipped the anchor of their faith in God. Beyond these frivolities and the foolish minds that cherished them, there were other persons who were neither in the school of a rather cheap infidelity nor in that of common superstition, but who looked seriously for light to the East and for its imagined traditional wisdom handed down from past ages. They may have been dreamers also, but they were less or more zealous students after their own manner, within their proper measures, and the Templar Chivalry drew them because they deemed it not unlikely that its condemnation by the paramount orthodoxy connoted a suspicion that the old Knighthood had learned in Palestine more than the West could teach. Out of such elements were begotten some at least of the Templar Rites and they grew from more to more, till this particular aspect culminated in the Templar dramas of Werner, in which an Order concealed through the ages and perpetuated through saintly custodians reveals to a chosen few among Knights Templar some part of its secret doctrine-the

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identity of Christ and Horus, of Mary the Mother of God, and Isis the Queen of Heaven. The root of these dreams on doctrine and myth transfigured through the ages—with a heart of reality behind it—will be found, as it seems to me, in occult derivations from Templar Ritual which belong to circa 1782 and are still in vigilant custody on the continent of Europe. I mention this lest it should be thought that the intimations of a German poet, though he was an active member of the Strict Observance, were mere inventions of an imaginative mind.

There is no historical evidence for the existence of any Templar perpetuation story prior to the Oration of Ramsay, just as there is no question that all documents produced by the French non-Masonic Order of the Temple, founded in the early years of the nineteenth century, are inventions of that period and are fraudulent like the rest of its claims, its list of Grand Masters included. There is further—as we have observed—no evidence of any Rite or Degree of Masonic Chivalry prior to 1737, to which date is referred the discourse of Ramsay. That this was the original impetus which led to their production may be regarded as beyond dispute, and it was the case especially with Masonic Templar revivals. Their thesis was his thesis varied. For example, according to the Rite of the Strict Observance the proscribed Order was carried by its Marshal, Pierre d'Aumont, who escaped with a few other Knights to the Isles of Scotland, disguised as Operative Masons. They remained there and under the same veil the Templars continued to exist in secret from generation to generation under the shadow of the mythical Mount Heredom of Kilwinning. To whatever date the old dreams ascribe it, when Emblematic Freemasonry emerged it was—ex hypothesi—a product of the union between Knights Templar and ancient Scottish Masonry. Such is the story told.

The Strict Observance was founded by Baron von Hund in Germany between about 1751 and 1754 or 1755, and is usually regarded as the first Masonic Chivalry which put forward the story of Templar perpetuation. I have accepted this view on my own part, but subject to his claim at its value—if any—that he had been made a Knight of the Temple in France, some twelve years previously. The question arises, therefore, as to the fact or possibility of antecedent Degrees of the kind in that country, and we are confronted at once by many stories afloat concerning the Chapter of Clermont, the foundation of which at Paris is referred to several dates. It was in existence, according to Yarker,

at some undetermined period before 1742, for at that date its Masonic Rite, consisting of three Degrees superposed on those of the Craft, was taken to Hamburg. A certain Von Marshall, whose name belongs to the history of the Strict Observance, had been admitted in the previous year, Von Hund himself following in 1743—not at Hamburg, but at Paris—for all of which no authority is cited and imagination may seem to have been at work. But some of the statements, including those of other English writers, are referable to a source in Thory's Acta Latamorum. When Woodford speaks of Von Hund's admission into Templar Masonry at Clermont as not a matter of hypothesis, but of certain knowledge, he is dependent on the French historian, according to whom the German Baron was made a Mason at Paris in 1742. The Chapter of Clermont was founded in that city so late as 1754, and some time subsequently Von Hund returned thither, with the result that he derived Templar teaching from Clermont, on which he built up the Observance system. But, whatever the point is worth, this story is not only at issue with that of Von Hund himself, but with the current chronology of the Observance. To involve matters further, the Chapter is reported otherwise to have derived its Templar element from something unspecified at Lyons which is referred to 1738. The utmost variety of statement will be found, moreover, as to the content of the Clermont Rite, the Templar character of which has been also challenged. It is proposed otherwise that the Chapter was founded on a scale of considerable magnitude, that it was installed in a vast building, and that it attracted the higher classes of French Freemasons, which notwithstanding it ceased to exist in 1758, being absorbed by the Council of Emperors established in that year for the promulgation of a different Grade system.

I am in a position to reflect some light for the relief of these complications by reference to Dutch archives which have come to my knowledge. The date of the Chapter's foundation remains uncertain, but it was in activity between 1756 and 1763, so that it was not taken over—as Gould suggests—by those Masonic Emperors to whom we are indebted for the first form of the Scottish Rite, Ancient and Accepted. It is not impossible that its foundation is referable to the first of these dates, when it superposed on the three Craft Grades as follows: (1) Grade of Scottish Master of St. Andrew of the Thistle, being the Fourth Grade of Masonry, "in which allegory dissolves"; (2) Grade of Sublime Knight of God and of his Temple, being the Fifth and Last Grade of Free Masonry. At a later period, however, it became the Seventh Grade of the Rite, owing to the introduction of an Elect Degree which took the number 5 under the title of Knight of the Eagle, followed by an Illustrious Degree, occupying the sixth place and denominated Knight of the Holy Sepulchre. The Grade final in both enumerations—otherwise Knight of God—presented a peculiar, as it was also an early version of the perpetuation story, from which it follows that the Clermont Rite was Templar.

I have so far failed to trace any copy of the Ritual in this country with the exception of that which has been placed recently in my hands, an example of the discoveries that await research in continental archives. The Templar elementwhich may be called the historical part—is combined with a part of symbolism, for though allegory is said to be abandoned in the Fourth Degree, its spiritual sister is always present in Ritual. The aspect which it assumes in the present case is otherwise known in Masonry, the Chapter representing the Holy City, the New Jerusalem, with its twelve gates, as a tabernacle of God with men. The Candidate is represented therefore as seeking the light of glory and a perfect recompense, while that which he is promised is an end of toils and trials. He is obligated as at the gates of the City and is promised the Grand Secret of those who abide therein. The City is-spiritually speaking-in the world to come, and the reward of chivalry is there; but there is a reward also on earth within the bonds of the Order, because this is said to be divine and possessed of the treasures of wisdom. The kind of wisdom and the nature of the Great Secret is revealed in the Perpetuation Story, and so far as I am aware offers the only instance of such a claim being made on behalf of the Templars, in or out of Masonry. It belongs to a subject which engrossed the zeal of thousands throughout the seventeenth century and had many disciples—indeed, they were thousands also during the Masonic Age which followed. The story is that the Templars began in poverty, but Baldwin II, King of Jerusalem, gave them a house in the vicinity of the site where Solomon's Temple was built of old. When it was put in repair by Hugh de Payens and the rest of the first Brethren, their digging operations unearthed an iron casket which contained priceless treasures, and chief among all the true process of the Great Work in Alchemy, the secret of transmuting metals, as communicated to Solomon by the Master Hiram Abiff. So and so only was it possible to account for the wealth of adornment which characterised the First Temple. The discovery explains also the wealth acquired by the Templars, but it led in the end to their destruction. Traitors who knew of the secret, though they had not themselves attained it, revealed the fact to Clement V and Philip the Fair of France, and the real purpose of the persecution which followed was to wrest the transmuting process from the hands of its custodians. Jacques de Molay and his co-heirs died to preserve it, but three of the initiated Knights made their escape and after long wandering from country to country they found refuge in the caves of Mount Heredom. They were succoured by Knights of St. Andrew of the Thistle, with whom they made an alliance and on whom they conferred their knowledge. To conceal it from others and yet transmit it through the ages they created the Masonic Order in 1340; but the alchemical secret, which is the physical term of the Mystery, has been ever reserved to those who can emerge from the veils of allegory —that is to say, for the chiefs of St. Andrew of the Thistle, who are Princes of the Rosy Cross, and the Grand Council of the Chapter.

The alchemical side of this story is in a similar position to that of the perpetuation myth, of which it is an early version. There is nothing that can be taken seriously. But this is not to say that in either case there is no vestige of possibilities behind. Modern science tends more and more to show us that the transmutation of metals is not an idle dream and—speaking on my own part—there are well-known testimonies in the past on the literal point of fact which I and others have found it difficult to set utterly aside. So also there are few things more certain in history than is the survival of Knights Templar after their proscription and suspension as an Order. With this fact in front of us it is not as a hypothesis improbable that there or here the chivalry may have been continued in secret by the making of new Knights. It is purely a question of evidence, and this is unhappily wanting. The traditional histories of Knightly Masonic Degrees-like those of the Chapter of Clermont, the Strict Observance and the Swedish Rite-bear all the marks of manufacture; the most that can be said concerning themand then in the most tentative manner-is that by bare possibility there may have been somewhere in the world a rumour of secret survival, in which case the root matter of their stories would not have been pure invention. The antecedent material would then have been worked over and adapted to Masonic purposes, inspired by the Oration of Ramsay.

It is to be presumed that when this speculation is left to stand at its value, there is no critical mind which will dream of an authentic element in Hugh de Payen's supposed discovery of the Powder of Projection at or about the site of the Jewish Temple. This romantic episode stands last in a series of similar fictions which are to be found in the history of Alchemy. When we are led to infer therefore by the records before me that the Chapter of Clermont reached its end circa 1763, we shall infer that it was in a position no longer to carry on the pretence of possessing and being able to communicate at will the Great Secret of Alchemy. It is evident from the Ritual that this was not disclosed to those who, being called in their turn, were admitted to the highest rank and became Knights of God. It was certainly promised, however, at a due season as a reward of merit. a false pretence of this kind the only way of escape would be found by falling back upon renounced and abjured allegory. Now, we have seen that the Chapter in its last Degree represented the New Jerusalem, and therefore its alchemy might well be transferred from a common work in metals to the spiritual side of Hermeticism. Those who have read Robert Fludd and Jacob Böhme will be acquainted with this aspect; but it may not have satisfied the figurative Knights of God, who had come so far in their journey from the Lodge of Entered Apprentice to a Temple of supposed adeptship. The Chapter therefore died.

(To be concluded)

# MYSTICAL MEDICINE By CHARLES WHITBY

WITH an hour more to wait for my train, having missed the connection at Milchester, I was wandering disconsolately up the High Street of that picturesquely-decayed cathedral city, when a tall man emerging from a by-way suddenly confronted me.

"Pemberthy!" I exclaimed, surprised and delighted. He stopped, and after we had exchanged a few remarks told me that he was on his way to visit his old friend, Dr. Blosset, who lived close by, and invited me to accompany him.

"Blosset is no commonplace practitioner," he said, "but a man with ideas, a mystic. You will be interested."

"Can he cure a headache?" I asked.

"Why? Is yours aching?"

"Fiercely, I assure you. But no drug I've tried—and I've tried hundreds—has ever touched my headaches, except by way of making them worse."

"Blosset will cure this one in two minutes. He is a wizard, I tell you. Come along!"

Pemberthy's prediction was a tempting one, but sounded too good to be true. My head seemed to be opening and shutting, as if some imp were hammering a wedge between the sutures, and the prospect of two or three hours in the crowded compartment of a local stopping train was a fearsome one. So, tacitly assenting, I followed Pemberthy as he dived through an alley and crossed a corner of the Close, where through sentinel rows of elm, beech and sycamore loomed the huge bulk and squat towers of the cathedral. From the Close we turned into a narrow street, and a moment later Pemberthy was knocking at the door of a mediæval house, shadowed by the projection of the oak-timbered upper storeys. Dr. Blosset would see us shortly, the maid told us as she ushered us into a quaint low-ceiled parlour, reminiscent of the room in a well-known picture of Milton dictating *Paradise Lost*.

Two minutes later, she showed in a young woman accompanied by a delicate-looking little boy. Noticing that he coughed slightly, Pemberthy asked his mother if he was a patient, "That he is!" exclaimed the good woman, and proceeded to chant the praises of Dr. Blosset's marvellous skill.

"Three days ago, when I sent for him," she told us, "Bertie was in bed, with a temperature, his chest full of rattlings, coughing his heart out, enough to break your own heart to see and hear him, coughing and crowing, and sick every time."

"Sounds like whooping-cough," Pemberthy remarked.

"Yes, sir, whooping-cough it was, sure enough. I sent for Dr. Wilkinson, who is very clever, and has the largest practice in Milchester, but the strong medicine he gave him never touched that cough, though I gave him his dose, regular as the clock, every three hours, for a week. So then we asked him to let us have Dr. Blosset to meet him, but he said, 'No; better let him take over the case.' Dr. Blosset came three days ago, and gave him some tasteless medicine, just like water."

" And did it do him any good?"

"Any good, sir? Just look at the boy! It acted like a charm. His temperature came down, his appetite came back, those awful spells of coughing—he used to cling to me in terror when he felt one coming—simply faded away. The neighbours won't believe he really had whooping-cough—though I know better. For they say it can't be cured in less than six weeks by anything short of a miracle."

At this moment we were interrupted by the return of the maid, who showed us into the consulting-room.

Dr. Blosset, a man of about fifty, of medium height, benevolent looking, moon-faced, with one of the largest, roundest and baldest heads I ever saw, peered smilingly at us through his spectacles. Wearing a rather shabby frock-coat, he stood by the mantel-piece, shaking some fluid in a phial. This he laid by, first glancing at his watch, then sat down at his table, after inviting us to be seated. On the desk I noticed a half-finished horoscope.

"Are you an astrologer, doctor?" I ventured, after Pemberthy had introduced me and the usual greetings were exchanged.

"Yes," he acknowledged. "I find it helpful to the diagnosis of obscure cases. And to their treatment, too, for that matter."

"Was that what enabled you to cure the little boy of whooping-cough?" asked Pemberthy.

"What little boy?"

We told him what we had seen and heard in the waiting-

room, and he seemed pleased but not surprised at the child's

improvement.

"No need of horoscopes for a simple matter like that," he said. "As far as I remember, I gave him the sixth potency of ./ drosera."

"The sixth potency. What precisely does that mean?"

I enquired.

- "You add one part of the 'mother tincture' to 99 parts of spirit, and shake it by hand for thirty or forty minutes. The result gives you the first potency. That, similarly diluted and shaken, produces the second, and so on. The sixth potency, therefore, contains one part to the billion of the original tincture. If such a dilution were made straight away, it would, of course, be perfectly inert, medically. But built up as I have described, it seems to be the case that each dilution hands on the healing virtue to the next, modified no doubt, but never destroyed. The spirit is 'droserified,' so to speak."
  - "But surely there must be a limit?" I said.
- "If so, it has not been found," said the doctor. I have seen the thousandth potency of a remedy produce most sensational effects."
  - "Must the dilutions be made by hand?" I asked.
- "It is believed to be necessary," said the doctor, "but personally I doubt it, when, as so often happens, it is the perfunctory hand of a shop-boy, who knows nothing of the patient. But when made, as I make my own dilutions as far as possible, with the actual case in my mind, it seems reasonable to suppose that manual preparation may increase the remedial effect of the drug. So prepared, a medicine is, according to the French cabbalist, Éliphas Levi, a true magical elixir."
- "Would you call yourself a homœopathist?" Pemberthy enquired.
- "Hardly that," said the doctor. "At any rate, Hahnemann would not have called me one. He recognised only 'wholehoggers.' Your true homœopathist is a sectarian: I am a catholic in medical methods, finding virtue in all. The principle of like to like is as old as Hippocrates, and is popularly embodied in the frequent recommendation of 'a hair of the dog that bit you.' But what is the matter with your friend? He looks far from well."

#### MYSTICAL MEDICINE

My interest and participation in the discussion had in fact greatly intensified the migraine. Every drop of blood seemed to have rushed to my bursting head, and the pain was excruciating. Pemberthy explained the situation.

- "You are pledged to cure him," he added. "I promised on your behalf."
- "Quite so," said Blosset. Then, turning to me: "Would you mind telling me the date of your birth?"

I gave the desired information.

"Ah, the Sun in Taurus, and, by the look of you, I should say, Virgo rising. Yes, I think I can guess your remedy."

He poured some water into a glass, then, having fetched from a shelf a small phial, added three or four drops of its contents, and passed the draught over to me. We then resumed our discussion, and within fifteen minutes I found to my amazement that my headache was completely gone. It had not been suppressed either, as pain is nowadays by drugs like aspirin, leaving a slightly stupefied feeling in its place. It had just faded quietly away, as the morning mist melts in the growing power of the sun. There were, I felt, in this curative process a truly magical subtlety and power. I wanted to know more about it, and the doctor was by no means unwilling to enlighten me.

"Do I understand you to say," I asked, "that Hahnemann was not the real discoverer of the homœopathic principle?"

"Certainly not of the principle," said Dr. Blosset. His Organon was published in 1810. Nearly three centuries before that, Paracelsus laid down the principle in almost the same words used, without acknowledgment, by Hahnemann: Simile similis cura: non contrarium. 'Like is the cure of like; not a contrary thing.' What Hahnemann did, and what justifies his fame, was to devote his life to the practical application of the principle. This was a valuable piece of work, and if he went too far in denying the utility of other methods—for we must sometimes oppose Nature—it was a pardonable error."

"But in regard to the dosage, the use of infinitesimal dilutions, was not that his own discovery?"

"Not altogether so. There again, he seems to have been following the clue supplied by another mystic, Jacob Bæhme, the illuminated shoemaker. In his Treatise on 'Signatures' (De Signaturâ Rerum), published in 1621, Bæhme develops the doctrine enunciated by Paracelsus a century before. All natural

beings, he says, are subject to some predominant planetary influence, and in the physiognomy of each the 'signature' of this influence is legibly inscribed. Thus the Jovian influence confers on plants, animals or men, dignity, virtue and power; that of Mars a crooked, gnarled or stunted growth; Saturn's, a black or grey colour, a lean body, hardness and astringency: Venus gives height, grace and smoothness; the Sun's influence on plants tends to produce flowers of a yellow colour, and Solar plants, being 'near to paradise,' have great curative powers."

"And I suppose," said Pemberthy, "that in general the type to which a man belongs will be a guide to the type of remedy that will cure his maladies?"

"Yes, that is the idea, of course. A Martial man will have diseases of the Martial type, and should be treated with Martial remedies."

"Can you specify a Martial disease?" I asked.

"Yes, erysipelas. And its most successful treatment is with the tincture of iron perchloride, 'Steel,' as it used to be called."

"On what grounds," I enquired, "does Boehme prescribe that the remedy shall be of like rather than opposed nature to the malady?"

"His theory," said the doctor, "is that every disease is a 'hunger' which desires its likeness, not its opposite. In health, such qualities as cold and heat, dryness and moisture, preserve a certain balance or harmony. If any one of these qualities be 'enkindled,' that is, get the upper hand, it becomes a 'hunger' for complete supremacy, and to attempt a cure by mere suppression, as by the use of a 'cold' remedy to a 'hot' malady, or vice versâ, is futile, because it does not and cannot appease that 'hunger.' Here, let me read you what he says."

The doctor took down a book from one of the shelves which covered several walls of his consulting-room, and looked out the passage.

"'To the cure of a foul sickness there belongs a foul brimstone (medicinal substance), and so to a cold or hot sickness the like is to be understood. . . . If enkindled heat be administered to the enkindled cold, then the cold is dismayed and falls into a swound, viz., into death's property, and the mercurial wheel (vital process) runs into sadness.' So again, he says: 'If the physician administers Saturn only to a Martial disease, then

Mars is dismayed, and falls down into death's property.' Now, note what follows, for here, it seems, is the germ of Hahnemann's theory of attenuation: 'But yet the physician must have a care that he administers not in an hot disease the raw undigested hot Mars, in which Mercury (that is, the active property of the drug) is wholly inflamed and burning: for so he enkindles the fire more vehemently; he must first mollify Mars and Mercury and put them into joy (sublime them), and then it is right and good.' He goes on to say that the hotter the remedy the better, but its wrathful fire must first be changed into love and joy, and then it is right and good. It will satisfy, and at the same time allay, the morbid craving of the inflamed part."

"The terminology is alchemical, isn't it?" said Pemberthy.

"Yes, a quaint jargon, and very obscure sometimes. Bæhme's view is that, in consequence of the Fall, all natural beings and processes are tainted with a 'wrathful' property of perversity and self-assertion: prone, therefore, on the least occasion, to fall into discord and antagonism. Now, sickness being no merely physical inordination but the result of a corruption of the 'oil' or inward principle in and from which the life's light burns, it follows that a true cure cannot be effected by any crude material remedy. Such raw remedies do not reach the root of the malady, where the 'abominate' has arisen; they effect at best only a superficial improvement. A true medicine plays, as it were, the rôle of a Saviour; to qualify for this it must die to the four elements and rise again in the fifth (ether), meek, pure and regenerate. Thus is awakened a supermaterial virtue, that permanent substratum or characteristic 'fixity' which inheres in all material bodies, and in case of a medicine enables it to penetrate the four elements and act upon the 'sidereal' body."

"Very interesting," I remarked, "but surely a trifle vague. How precisely are this 'death' and 'resurrection' brought about?"

"I'm afraid I can't say," the doctor confessed. "Some of Boehme's phrases seem to imply processes of heating and fermentation, but he insists that care must be taken not to destroy or radically change, but merely to mitigate and mollify the original character of the drug. But dilution must certainly have played a considerable part in it, and it was so, I surmise, that Hahnemann understood him. For in his Organon the latter claims on behalf of the action of medicines prepared and administered according to his method, that it is 'spirit-like,' almost

as much so as that of vitality itself. Surely, this agreement in conception as to the true rôle of medicine can be no mere coincidence."

"I should hardly think so," Pemberthy agreed.

"If so," continued the doctor, "there is another and even stranger coincidence to explain. One of the principles laid down by the founder of homœopathy with great insistence is the necessity of giving only one remedy at a time. No mixtures are countenanced to this day by the faithful of the sect. This principle also was explicitly stated by Bæhme. A single remedy, he said, provided it was a true 'assimulate,' and raised to its 'highest joy,' would suffice to cure. Moreover—"

At this moment, a clock on the mantelpiece, by striking six, reminded me of the fact that I had a journey to complete.

"Pardon me, doctor," I exclaimed, "but how long does it take one to walk from here to the South-Western station?"

"You can do it comfortably in fifteen minutes."

"I must do it uncomfortably then. My train is due to leave at twelve minutes past the hour."

"Don't worry," said the doctor. "It will probably be late."

They conducted me to the door; gave the necessary directions. I flew. I reached the station 'on time.' Not so the train. When at last it arrived, it occurred to me, as I settled myself in a corner seat, that I had forgotten to ask the name of the drug which had dispersed my migraine!

# AUTHORITY AND OBEDIENCE IN OCCULTISM

BY DION FORTUNE

THE rival principles of autocracy and democracy have fought a long battle for the control of human affairs, and democracy has so far made good its case that to call a man an autocrat is to reproach him. With many occult teachers, however, the old principle of autocracy still seems to maintain its prestige, and they require of their pupils an unquestioning obedience and a blind faith.

The problem is admittedly a difficult one in occult matters, for the man who knows more must inevitably act as guide to the man who knows less, and many things cannot be explained to those without the gate. There are two sides to be considered in this, as in every other question. The teacher, himself bound by obligations, and responsible for the safeguarding of the system with which he is entrusted, a system which may have come down to him from the remote past, and which he, by the terms of his obligation, is not allowed to alter; he, with his superior knowledge, knows the pitfalls of the path, but may not be permitted to point them out expressly, for many of these pitfalls are of the nature of deliberate tests. He, with his clairvoyant vision, which a teacher must possess if he is to be other than a blind leader of the blind, knowing the inner states of his pupils and their karmic record, may have to keep silence concerning much which he discerns, even as did St. Paul, who said: " Many things I have to tell you, but ye cannot bear them now"; and yet he may desire to give a warning, which, if accepted, might save much difficulty and delay. For all these reasons the teacher desires authority over his pupil. Yet he must not forget that no human soul can accept responsibility for another, neither can he tread one step of the path for his pupil, nor save him from one experience that he needs for his evolution. When a teacher is newly entrusted with his office he may urgently desire to save his pupils from suffering, but when he has seen deeper into the nature of things he looks upon suffering with another eye, for he knows its educative value. He learns more and more, as time goes on, to interfere as little as possible between his pupil and the Master of that pupil upon the Inner Planes; for he knows that his function is to enable the pupil to come into conscious touch with the Master who has committed that pupil to his care for training, and that however great his wisdom may be, it is better that the pupil should learn to think for himself, even if he makes mistakes, than to have his thinking done for him, and thereby be kept in a state of ignorance and inexperience. As well might the teacher of the violin try to play on behalf of his pupil as the teacher of any system of occult training try to take a decision on behalf of his pupil. All that either of them can do is to show their pupils, give them principles to guide them, then bid them try their hands, and, after the mistakes have been made, but not before, explain to them where the errors have lain and how to amend them.

The teacher who has a genuine system to communicate, and who is really in touch with his Master, and acting under His instructions, can safely leave his pupil to the operation of the cosmic law. If he is right in his opinion that a certain course will prove unsatisfactory, and the pupil, disregarding his advice, pursues that course, the latter will not be long in finding out his mistake, and will assess his teacher's advice all the more highly for this practical test of its wisdom, and be ready enough to give heed in the future. It is seldom that real loyalty is yielded till such a test has been made.

The demand for blind obedience as a proof of trust should be regarded with suspicion by the would-be pupil; the confidence trick is a very old one, and can be played on more than one plane. No one should demand faith without proof. If a teacher has anything tangible to offer, he will be able to give satisfactory proofs and offer good and sufficient reasons that shall satisfy the judgment and bear investigation. Early in my occult career I met a teacher who demanded blind faith as a proof of loyalty, and those things concerning which we were required to exercise faith turned out to be sordid irregularities. For that which is good a good reason can be given; and that for which no good reason can be given generally turns out not to be good.

The seeker after initiation is in a difficult position, for he is at a disadvantage as regards knowledge; and if one who appears to know more than himself gives a definite order, he is not in a position to disprove it, except by disregarding it and seeing what happens. If, however, he fixes his eyes unfalteringly on the ideal of the Master, he will have a standard whereby to judge the eacher to whom circumstances have assigned him.

I may be reminded that some books on initiation declare that unquestioning obedience should be given to the teacher as being the mouthpiece of the Master. It is quite true that *if* the teacher is indeed working, as he claims to be, under mandate from the Master, his advice will be invaluable on account of its wisdom, but how is the pupil to know this to be the case? The assertion of the teacher is valueless in the matter; he can say *anything*, and the more of a charlatan he is, the more magniloquent will be his statements and assertions. Those who have really known the Masters are awed into silence.

No human being should ever be asked to give blind obedience, and to demand it of a chêla is to "sin against the Light" that is within, the "Light that lighteth every man that cometh into the world." No human being, liable to the changes that illness and old age inevitably bring about, has any right to demand a promise of obedience; and experience has abundantly shown that such a demand invariably leads to trouble.

The pupil can only judge his teacher by results. Does he bring forth the fruits of the spirit? Is his life Christlike? Then his influence can only be good. But is he erratic and disconnected in his thoughts? Uncontrolled in his temper? Sordid in his outlook? Untidy and dirty in his person and environment? Surrounded by people of undesirable character who appear to enjoy his esteem and confidence? Such a man is a good one to avoid. Let us never take leave of our commonsense in occultism, and remember that a tree is known by its fruits, and if the fruits are disorder and demoralisation we will not shelter ourselves under that tree unless we are prepared to partake of those fruits in due season.

But if a pupil has found a teacher who appears to have much to give him that he wants, is he then to yield a blind obedience as the price of his training? Again I should say "no." Human nature is a mixed and contradictory affair. None of us is perfect in either our characters or wisdom, and the occult teacher is no exception to the rule. Experience of the reliability and knowledge of a teacher may engender confidence and cause great weight to be attached to his advice, but a pupil should no more trust his teacher completely than he should condenn him completely for a single error. Let all advice be considered on its merits, and accepted or rejected accordingly. This is the lesser of two evils, for although it is an evil to have come to a decision on incomplete knowledge, it is a lesser evil than the abrogation of

free judgment. Moreover, the pupil has access on the Inner Planes to his Master, and, even if he is not able to bring the memory of the reply through to brain consciousness, it will have entered the subconscious mind, and speedily work its way to the surface in the shape of an intuition. But even so, the pupil should not allow his reason to be thrust aside; for it is quite within the power of a trained occultist to plant a suggestion in the mind of his pupil which shall have all the appearance of an intuition. In order to guard against this, it is a good plan to perform the meditation in which the Master is invoked in a church where the Blessed Sacrament is reserved.

The pupil, seeking earnestly after truth as best he may, should remember that the demand for obedience is a very sinister sign, and if that demand be backed by an oath in any shape or form, especially an oath that has no term to it, such as a proviso for release from obedience if the pupil withdraws from the training-school, a wise man will no more take that oath than he will give a blank cheque; and if, in addition, any attempt is made, by threats or otherwise, to make withdrawal from the school difficult, he will be wise to smash his way out of the trap without further ado, and appeal to his Master for protection. The workings of mental domination are so insidious and deadly that no action is too drastic to escape from them; but let it be remembered that in the Name of the Master Jesus, and in the Sign of the Cross, is sure protection, and that great power can be drawn from the reception of the Holy Eucharist. It is not likely that a really black occultist will maintain himself for long in English-speaking countries, at any rate (concerning others I cannot speak), for there are definite organisations for dealing with such conditions, and these, meeting him with his own weapons on the Inner Plane, and an exposé and Press campaign on the outer plane, speedily run him out of the country into another jurisdiction. Once across the Channel or Atlantic he is out of harm's way, for the lower kinds of magnetism will not carry across water.

Pitch-black occultism, however, is really easier to deal with than the half-and-half variety in which both teacher and taught are struggling in the darkness, and owing to lack of principle and scruple have got themselves on to wrong lines. Demands for money are, it goes without saying, enough to condemn any occultist off-hand and without further enquiry; for it is too well known to need reiterating that no price may be asked for occult teaching by anyone under the jurisdiction of the Great White Lodge. There is, however, another and subtler kind of claim that may be made upon the pupil—a claim for support in furthering political aims. A recently published book pilloried the occult fraternities for this offence, and in the case of some organisations the attack was justified and salutary.

Here, again, a big question is opened up. It may be argued that the occultist, with his deeper insight, is the natural leader of reform, and should bear his part in social movements. I reply: let him be active in humanitarian effort by all means, but let him flee any interference in politics as he would the devil. for the experience of centuries has shown that it leads to nothing but trouble. A teacher, whether religious or occult, is concerned with principles, and principles only, and should leave the application of those principles in political affairs to others. He may well preach universal brotherhood, but he should have a care how he sets to work on the immigration laws. He may advocate a reformed medical system, but he should not concern himself with legislation intended to bring it about; and the reason for this may be simply stated in the words of St. Paul, "The weapons of our warfare are not carnal, but mighty, to the pulling down of strongholds."

Political activities are a terrible temptation to the occultist. Knowing what he does, it is very difficult for him to avoid the use of his knowledge and power to remedy abuses; and by so doing he is very apt to run ahead of the times and do more harm than good. It seems as if fanaticism is inseparable from the application of the principles of the higher life to politics, and spiritual zeal has shed quite as much blood as worldy ambition.

An occultist must make his choice between being a teacher of spiritual things and a leader in the affairs of the world, for he cannot be both. He cannot be within and without the veil at the same time. Even should he attempt it, and, by means of his knowledge, exercise great influence on the affairs of the world, he will find that he has paid the price in the clouding of his spiritual vision, and the loss of the power to discern between the "Still Small Voice" of the Spirit and the promptings of ambition. A man cannot split himself into pieces, all arguments concerning Dr. Jekyll and Mr. Hyde to the contrary. Indeed, if that parable be rightly understood, the very essence of it lies in the fact that Dr. Jekyll could not get away from Mr. Hyde, but was gradually mastered by him. So with the occultist. The ruling passion

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will gradually absorb the whole man, and he will either weary of his political efforts and realise their needlessness for one who has the powers of the spirit, or, having had his love of power whetted, he will drag his unhappy pupils at the chariot-wheels of his ambition into whatever coils in which he may involve himself. Those who are opening up the higher consciousness are in a very sensitive state while this progress is going on, and simply collapse with nervous breakdowns as the result of a fracas. Where active political work is going on in any esoteric society, it is perfectly certain that no active occult work is going on, for the two are incompatible. I will therefore dare to give a word of plain advice to the aspirant, even at the cost of giving offence in certain quarters. Come out of the order that touches politics; steer clear of the teacher who takes up politics; for you may be quite sure that you will be used, and not trained.

Never lay aside your commonsense or your moral integrity. Let no one persuade you to do evil, or even associate with evil, in order that good may come of it, and you may obtain knowledge. Never believe that any initiator of the Right Hand Path will require it of you. In that quaint old book, Brother of the Third Degree, which, in spite of its stilted phraseology, contains much knowledge, the candidate is pictured as being required to commit a murder as part of his initiation ceremony, and on his indignant refusal to do so is received with acclamation. test of the Dark Initiator is one that the student is sometimes called upon to face, but if he constantly reminds himself that "men do not gather grapes from thorns or figs from thistles," if he constantly looks upon the Master Jesus as the ideal Initiator, and judges all demands made upon him by the standard of the Life that was lived among the men of Judea, he will not go far wrong, and will find his way safely through all the turns of the labyrinth of the temple.

It is obedience to divine principle that should be emphasised, not obedience to personalities, or even systems. When all is said and done, it is the Higher Self that really initiates us; and although teacher and Master combine to bring that Higher Self into function, the process begins and ends with Realisation. Personal loyalty has no place on the Path, and any true teacher will realise this, being selfless. He will say to his students, "It does not matter who feeds the sheep so long as they are fed," and will remember that the Master set a little child in the midst of the disciples when they disputed who should be greatest.

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It may be that the younger souls among the followers of a teacher may not be equally wise, but the seeker who has hold upon spiritual ideals knows that they may safely be ignored, and that the forces they have set in motion will return upon the circle in due course and teach them those things which it is necessary they should know.

It has been argued that the professor who undertook to teach a pupil chemistry would require obedience lest the pupil should blow himself up; but my experience of chemical studies has been otherwise. The professor may warn his pupil that if he makes an injudicious mixture of the chemicals that surround him, he may have a bill for test tubes, window-panes, and even hospital expenses; but I have yet to meet the school of chemistry which bound its students by oath not to experiment. The only institution which, so far as my reading goes, even made the attempt, was the Holy Inquisition, and the day for that sort of thing is over, if it ever had its day, which I beg leave to doubt.

The Eastern Schools are just as rigorous regarding the freedom of the chêla as are the Western Schools. The point crops up again and again in the "Mahatma Letters," and a Master expressly stated to Mme. Blavatsky: "We do not make slaves." Personal authority in occultism is neither necessary nor justifiable. The Masters can very well take care of themselves, and the cosmic laws will discipline the recalcitrant pupil whether they be administered by human judgment or not.

After all, it is the pupil himself who will suffer if he makes a mistake, and it has been truly said that the man who never makes a mistake will never make anything. Let the teacher look upon himself as a guide and an adviser, not a master; let him learn the distinction between a warden and a warder, and have a very tender reverence for the souls that have entrusted themselves to his guidance, and remember that in the Mysteries there is a special curse laid upon the man who "breaks a superficies," meaning thereby one who, by power of will, profanes the sanctuary of another's consciousness. The integrity of the soul must be maintained at all costs, and none should yield himself to the domination of another, even if that other claim to be his initiator. Let the seeker, whatever be his ignorance and weakness, dare to stand up before any tribunal in earth or heaven, and declare that with God's help he will judge for himself. of thought and speech have been too hardly won for us to

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abrogate any jot or tittle of that priceless boon. The remedy of an arbitrary authority is worse than the disease of ignorance.

Let the seeker turn to the Master in all things, and he can be independent of teachers and schools of occult training. The teacher is only a means to an end, and the true teacher knows it. He knows that the sooner his pupil passes out of his hands into those of the Master, the better he has done his work.

Let the seeker, when required to take an oath of obedience, reply that he will swear to obey his own conscience; that he will meditate upon the life and actions of the Master Jesus, and judge all things by that standard, for it is the standard of the West; that he will pray to God for guidance, and fearlessly follow the Light so far as he receives it, and that if such an oath be not good enough for that esoteric school, then that esoteric school is not good enough for him.

FOR EVER AND EVER: Some Reflections on Sir Oliver Lodge's "Creation and Evolution"

By EDITH K. HARPER, Author of "Stead the Man," etc.

"Only That which made us, meant us to be mightier by and by, Set the sphere of all the boundless Heavens within the human eye, Sent the shadow of Himself, the boundless, thro' the human soul; Boundless inward, in the atom, boundless outward, in the Whole."

Tennyson: "Locksley Hall Sixty Years After."

PROBABLY the most unimaginative mind has at one time or another found itself wondering how this great Universe came into being. I think I must have been eleven or twelve when I tried to think backward in some such phrases as "If God was the beginning of everything, how did God Himself begin?" I was not much helped by the reply of the dear old North-country rector who later was preparing me for confirmation:

"Wê must not presume," he said solemnly, "to pry into those things which are manifestly hidden from us!"

I was silenced, but unconvinced. And farther, as Macaulay once said of Mr. Robert Montgomery, I "persisted in prying." For we are Children of Wonder. One foothold after another was, or seemed to be, pushed aside by the findings of Scientific Materialism. Then Death entered my world; the Beyond was no longer peopled with strangers. My hands stretched out toward the Future and I looked less into "The Twilight of the Forgotten Long Ago." For there came at last the ineffable consciousness of green pastures and still waters and the abiding presence of the Good Shepherd. . . .

With apologies for this fragment of personal retrospect, I believe there is many a one who—still perhaps in the gloom and mist of confused and contradictory speculations—should find anchor on studying the deeply-pondered conclusions of a lifetime of research, arrived at by Sir Oliver Lodge and expressed in his latest book\* with clarity and convincing simplicity. It is based on the thesis that "there is no opposition between Creation and Evolution. One is the method of the other. They are not two processes, they are one—a gradual one which can be partially and reverently followed by the human mind. . . ." And, in his own words, "so far from excluding God and the Spiritual

<sup>\*</sup> Creation and Evolution. By Sir Oliver Lodge, F.R.S. London: Hodder & Stoughton, Ltd.

World, our present outlook—in moments of insight—leaves room for little else."

addresses himself neither to so-called Free The author Thinkers, "who imagine that they have emancipated themselves from any vestige of superstition, and who are willing to throw over the inspiration of the past as mere imagination "-nor to the ultra-orthodox religious -" those who think they have in the Scriptures of the Old and New Testaments an infallible guide given to humanity by the Deity, without flaw or error, every word of which must be taken as exact truth, and against which there is no appeal." "I am probably," he continues, "speaking mainly to those who have reverence for these writings, and are willing to learn from them, who have a respect for scientific enquiry, and are willing to learn from that." And he leads such willing learners from the starting-point of an assumption of the general truth of the facts and laws of the Universe as we now know them. It is amazing to realise how much has been learnt during the last twenty years—still more amazing to look back to the first third of the nineteenth century.

I came upon an interesting sidelight a few days ago in the Journals of Caroline Fox (that charming Quakeress whose Diary is not that of "A Young Lady of Fashion!") In an entry dated August 31st, 1836, she notes, à propos the Meeting of the British Association at Bristol in that year, and a visit paid to her family by Dr. Buckland: "He (Dr. Buckland) gave very clear details of the gradual formation of our earth which he is thoroughly convinced took its rise ages before the Mosaic Record."

I have often heard my old friend, Mrs. E.O. Gordon, a daughter of Dean Buckland\* tell of the frenzy in orthodox circles created by her father's iconoclastic views, as they were then considered.

Science tells us that everything comes from two units, "the two minute elements of electric charge, the positive and the negative." No one denies this. We take the assurance of our teachers. There is no controversy on this point. There is a third thing, which unites these two. We call it Light. I had nearly written "Ether," but that term is still, it seems, apt to lead to controversy (which shows there is something in a name after all). This, then, is the Trinity of Physical Science: Electrons, Protons, Light. "By the interactions of the three they have

<sup>\*</sup> Buckland (William), Dean of Westminster, born 1784, died 1856. He published many well-known works on Geology, and was the father of Frank T. Buckland, the naturalist.

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become the Cosmos as we know it. How they originated who is to say? Science does not deal with origins: even Poetry has to close its eyes when confronted with ultimate origins. It can only murmur the words, 'In the beginning, God.'"

After this fine preamble we dive into some "General Reasonings about Existence," and through a Sea of "Cosmical Speculation," to the tangible theory of Evolution. Evolution, Sir Oliver tells us, is the Divine Method. View this through the eye of Faith, and all will be well.

"Undoubtedly," he says, "the human body is inherited from the rest of the animal kingdom. Do not be alarmed or disquieted about this; it is a discovery of hope, and accounts for many of our difficulties. We have to overcome the relics of animal ancestry, and work out the ape and the tiger. That some fail is natural—the wonder perhaps is that so many succeed. We must never shy at truth, and as far as history goes the record is clear; though the method by which different species originated, the reason for all the vast variety of living things, is a problem not yet solved."

I have italicised the last six words, thinking of John Ruskin's petulant but pardonable outburst concerning the supposed descent of peacocks from pheasants.\*

One is becoming accustomed to think in millions, even billions, though our brain cannot follow. Imagination reels at the mere thought of the age of our earth—that one speck among myriads—and its pre-historic and pre-human denizens. The human race is but of yesterday, and is moving forward not by leaps and bounds but by slow and painful degrees.

"For ages," says Sir Oliver, "it must have seemed an apparent waste. No response to the Creator; no understanding or conscious help. . . . Yet the world was regarded by Higher Powers with hope and affection, and the sacrifices which had been called for on the part of man were destined to be supplemented by the entry into it of a Divine Spirit. The aim was so high, the prospect so splendid, that pain and suffering could no longer be limited to man; they must be shared by God. And ultimately God so loved the world that He gave the Being we are taught to call His Only Son to live on the planet, and to undergo the rejection, the torture, and the death which was in store for a Being higher than the sons of men could understand. . . .

\* "The Eagle's Nest."

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"In the beginning, we are told, God created the heavens and the earth. In the end—with the assistance of the free beings whom by gradual evolution He has slowly brought into existence—shall He not create, yea, He is already in process of creating, a new Heaven and a new Earth, a Brotherhood of man, wherein dwelleth Righteousness."

So Sir Oliver concludes his book—his message, perhaps, one must truly call it. It rings on notes of hope and joy, whose echoes should vibrate through every anxious heart, disturbed perchance by "tocsins" of woe, and prophecies of inevitable ills to come. For, having uttered the last word on Physical Science, he rises, as is his wont, to the Transcendental, the Sublime, and reminds us that we are immortal beings with a great destiny before each individual one of us; surrounded, too, by a "host of helpers" with whom, not always, but at times and seasons, it is possible to have communion.

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### THE TOOTH OF TIME By ROSE NOBLE

IF one sits and thinks of the texture of life, one finds that-no matter how various seem the patterns, each one seeming quite different from the next-all of the threads in the intricate web can be sorted into three bundles. And just because life is only a period out of eternity, one can just as correctly deal with a minute as with an age. A minute is a potential age. So there are —in a minute as in an age—three folds in one thread, all twisted together and handled at once.

Fold number one is of material that keeps shape and substance only whilst under the hand. The hand withdrawn, Time instantly demolishes this fold with his ruthless tooth:

> "Ever eating, never cloying, All devouring, all destroying, Never finding full repast Till I eat the world at last."

Fold number two is not toothsome to Time, though at last he conquers it and annihilates it. It belongs to the realm of thought and might be called the memory of the world, and no doubt it will hold long after "fire has purged all things new," as Milton visioned. Still, at long last, it will also fade.

But fold number three must last past Time's time; it knows not of Time or his ways, the sheen of newness will be always upon it just as now. Every religion has tried to give some idea of the nature of this third strand, and in the attempt has always to take the listener far away above the echoes of the world. For example, this is the instant of time in which Satan showed Jesus all the kingdoms of the world. Also, you may read the legend of the monk who listened to a brief song of a celestial bird, and going home at the end of it, found himself in the dilemma of Rip Van Winkle. He had been listening for a hundred years.

In the Koran there is a story of the angel Gabriel taking Mahomet out of his bed one morning to give him a sight of things in the seven heavens—a sight of paradise and of hell. The prophet views this vast panorama of Creation, holds "ninety thousand conferences with God," and is then brought back to bed. He found his bed still warm and was in time to pick up a jug of water that the angel had accidentally knocked over. He was back in time, you notice, to save the water from spilling.

And of course this story puts one in mind of dreams wherein we have appeared to have undergone a lifetime of experience, although we may have only been asleep an hour.

It is not easy, but it is thus possible, to get the idea of dissociating ourselves from time—of concentrating our whole attention upon that third fold of the thread of daily life. What is it?

It seems best described as our hope of immortality, "the substance of things hoped for." With it, life can be a thing of beauty, a song, a poem. Without it, where will be those two remaining threads, the flowers, the youth, the pleasures of fold one; fame, glory, honour, gratitude, and nobility—all that makes fold two and life at its best?

And yet it is intangible, this third fold. It is so vague and elusive that one is perhaps tempted to doubt its existence, though it is here, there, and to come. It is the eternal coherence of the big strand wherein we are all united under one sun and under one Law. When things "go wrong"—that is to say, when they shape to a pattern we never anticipated—it is hard to realise that we live under Law. It is harder still to understand when one sees unscrupulous people "having things all their own way." And Satan, they say, is both powerful and immortal.

The Bible itself attributes to him a power far beyond mortal. Poets and seers always dream of Satan as one outliving mortal life. He certainly does seem at times to be a real master looking well to his servants. But this, looked at rightly, should hearten, instead of disheartening us, about the difficulties and troubles of daily life. Catching hold of the third thread, see how the tooth of Time has ruthlessly destroyed those very well-laid plans which seemed in their time so very successful. Where now is the ambition of a Cæsar or the conquests of a Napoleon? These enemies of "good" were but tools in the hand of eternal Fate.

All very well, but the present trouble—paltry perhaps when one goes to describe it—is a great deal more real to us, we say, than is the downfall of the Roman Empire. This is so; it is meant to be so. There is nothing real to you or me, except the present moment, the individuals' individual moment. It is real to us because it is put close to our mole-like senses. We are bidden to deal with minute after minute, one at a time. If we sit down

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and plan the coming years, we only dream, while Time, the ruthless, puts his tooth into strand one and two of those passing minutes, and then alas! the third escapes us. Imagine a lot of these poor little immortal strands which ought to have been clothed comfortably with the two earthly strands, the second like a white under-robe and the first like a rough everyday coat of frieze, and now they shiver somewhere in Eternity because their ordained owner gave them no chance! The real took wing and left the outer seeming in some mortal's hand, like some motheaten silk and tarnished gold thread in the grasp of an old spendthrift. Things are not what they seem in this bewildering world, and even Satan, so the story goes, mistakenly did the angel a good turn by stealing the seeds the angel brought down and burying them in the earth. Viewed in an eternal light one's enemy may be a friend; failure may be triumph; a seeming hindrance a real progression. Life—that part of it subject to the tooth of Time—must pass, but though Time gnaws the two outer threads from our minutes and our days, the carpet on the steps to Heaven is woven and is being woven of the third, inner, imperishable threads.

# THE PROPHETIC YEAR

By CAPT. R. A. NEAUM Author of "The Great Pyramid." "The Prince of Ur," etc.

ALL students of Biblical prophecy are of course well aware of the fact that these prophecies are based upon the year of 360 days. Has it ever occurred to such persons to enquire why and how this year came to be employed?

The use of a 360-day year would appear to be of very ancient origin, far older indeed than the date upon which the Bible prophecies were written.

If we go back to ancient Egyptian times we find that even during the period of the first Dynasty the 360-day year was observed, and during the whole period from Dynasties I to 16, the 360-day year was used, coincident with the 365-day year, and the two systems of reckoning were intercalated every five or six years to obtain uniformity, and these intercalations fall into a cycle of 103 years, thus accounting for the fraction of a day the year exceeds 365 days.

It is not necessary from the point of view of this article to enter into any details of this intercalation, and the fact is only remarked upon in order to show that even in those far remote times the degree of astronomical learning was of a very high order.

This fact brings us to our next point, namely, why with all their accurate knowledge of the exact duration of the solar year, should a year of a different duration be so persistently retained and observed, even to the point of sacred ordinance?

Now, there seems to be an opinion held by many writers and students of ancient Egypt, that all the lore and learning of that period was not indigenous to the period itself, but was a relic of a former civilisation, all trace of which has been lost.

This seems to the present writer to be the only reasonable explanation to offer, inasmuch as the lore seems to come into immediate evidence in the early Dynasty, and not to be of slow growth as would be the case where a race obtained new knowledge for the first time.

It has been suggested in some quarters that the source from which this lore was derived was that of the Adamic Race through contact with renegade members of the same in antediluvian

times. With this view the writer is disposed to agree, and the purpose in writing this article is to propound the theory that actually and as a matter of fact the length of the solar year in, say, pre-Atlantean times was 360 days.

Whether this shorter year was due to a more speedy orbital motion, or to a slower axial revolution, or to a combination of both factors, it is not proposed to dogmatise; but for reasons which will appear later, the writer is inclined to the opinion of more rapid orbital motion.

It may be remarked, in parenthesis, that it is a strange coincidence that the circle has from very ancient times been divided into 360 degrees, and geometry is based upon the science of the heavens.

As a basis for the hypothesis now put forward, the following suggestion is given:

"In the beginning," as the result of a perfect creation by a perfect Creator, the whole cosmic scheme of progressive evolution was being carried out on earth on a higher plane than that upon which humanity moves to-day. When, as allegorically expressed in the sixth chapter of Genesis, "... the sons of God saw the daughters of men . . . and they took them wives of all which they chose"; —these Sons of God, Man, and all physical creation "fell" into matter, or to be precise, into a more gross form of Spirit. The effect of this "fall" was felt right through the solar system, and perhaps beyond, as frequent hints of this have been given by many communicators of spirit-messages which have been received from time to time.

Possibly the effect upon other members of the solar system was largely due to the suggested alteration in orbital motion before referred to, which would probably project a discordant influence where formerly there had been perfect geometrical harmony.

A further indication bearing upon this displacement of humanity is found in the symbolism of the Great Pyramid, where the ascending passage system is displaced to the Eastward of the vertical North to South central plane of the building.

As this passage system is believed by students of the esoteric meaning of the Pyramid to symbolise the rising again of numanity from the downward descent into chaos ending in the pit, some colour is lent to this suggestion.

Further, the King's Chamber, at the end of the passage system

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in the Pyramid, is known as the Chamber of the Open Tomb, and The Hall of the Grand Orient; and it is a remarkable fact that not until one enters this chamber can one stand actually in the North-South vertical plane of the building.

The neophyte, in his wanderings, after having passed the Chamber of the New Birth, enters the Chamber of the Open Tomb, and is at length able to stand in the newly found vertical plane, and by the power of his risen Lord re-attains his state of equilibrium.

As the Christ is thus connected with the restoration to equilibrium, the suggestion is offered that, after the return of the Christ, which event Creation is now awaiting, humanity will again become spiritualised and attain its original state of material perfection, and resume its harmonious course of progression, from which, for a season, it has been displaced. In this beneficial condition the physical planet will share, and the solar year will revert to its former and true length of 360 days.

The amount which the ascending passage of the Pyramid is displaced from the centre, according to Davidson in *The Great Pyramid: Its Divine Message*, is 286.1 inches, and it would be very interesting to know whether, mathematically, this figure could be associated in any way with the lengthening of the solar year by 5.2424 days.

# THE BRAIN AT THE FEET

By J. CALDWELL-JOHNSTON Author of "The Book of the Beloved"

WESTERN civilisation is hurrying down to ruin, primarily through its neglect of the Brain at the Feet, if one may so term the southern, or lower, pole of the human auric egg.

So utterly has become ignored this great etheric organ of normal consciousness that perhaps not one in ten, perhaps not one in a hundred, even of the readers of the Occult Review, is aware that for true thought, balanced thought, the thinking of the Adept, both feet and head are equally, because complementarily, essential! Nor is this a mere figure of speech.

Man is a magnet, just as the planet is a magnet, and every heavenly body, and every creature inhabiting them; a magnet with two poles. Civilised man is a magnet, but a magnet who tries to live by one only of his poles of consciousness, using his intellect to the almost complete submersion of his native intuitions and instincts. Nevertheless, Nature demands an equilibrium, and she will restore it in one of two manners. Either will she destroy these lopsided, so-called civilised consciousnesses, or we shall learn, in this way or in that way, to use and prize above rubies the inestimable Brain at the Feet!

Western civilisation is breaking down, because its Brain at the Head is breaking down. It is a failure of the etheric mechanism. The reason why the Brain at the Head is breaking down is that it is overworked; and the reason why it is overworked is that it is being wrongly worked, through neglect of the Brain at the Feet.

The Brain at the Head is not the mere physical brain, the cortex with its pyramidal cells, its neura, dendra, ganglia, and other complicated apparatus. This physical brain is as useless for thinking—in the sense of generating thought—as is the electric lamp-bulb for generating light. It is but the means for making visible certain impulses coming to it from beyond the material plane, from the Brain at the Head; just as the electric bulb makes visible the immaterial impulses coming to it from the high-tension current.

If one watches with the inner sight some animal in normaland peaceful surroundings, say, a young heifer grazing in the lush June pastures, or a deer standing with its fellows in the shelter of great trees, one will observe that the processes of conscious thought are well-nigh stayed, but about the feet is spread a carpet of golden light. This is what, for want of a better term, one calls the Brain at the Feet. It is an etheric phenomenon, an etheric thought-organ, the organ of the Unconscious.

Now comes a sudden noise to startle the creature. It stands upon the alert. Instantly there awakens about the region of the head a crown of vivid light; this crown revolves and sparkles prismatically with rays of the ultra-violet. "Shall I stay or shall I flee?" debates the Brain at the Head, speaking through the physical brain-cells of the creature. There is, however, no repetition of the noise, the other senses intrude no tocsin of alarm; and so the crisis passes. After a few moments the vivid light-crown dies, the starry sparkles cease, and the animal bends down to feed, standing once more in the golden pool of its own Unconscious meditation.

Animals, using the Brain at the Head solely for those purposes for which it should be employed, suffer neither from brain-fag nor from nervous prostration, nor do they need the skilled service of the psycho-analyst. Living normally in and through the Brain at the Feet, they call into action their Brain at the Head only when conscious thinking is required, when dangers are to be avoided, or problems, novel to the inherited wisdom of the Unconscious, solved.

Adepts also use the Brain at the Feet, as the animals. Ninetenths of daily life, even for the man of multifarious activities, can be and should be spent in this condition. Man stands with his feet upon the earth. It is from the unlimited magnetism of his Mother, the Great Goddess, that he should draw his strength; but he has spurned his mother, and he languishes. All wisdom lies in the balance. Let not man despise the waking intelligence, the discursive reason, as it is termed; but let him also not scorn the instinctive. He stands, or he should stand, in a pool of life-giving ether. It is his own ether, the ether of his own creation.

"And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her Feet, and on her Head a crown of twelve stars." This consciousness can be ours, in part at least, even to-day; but in its fullness it is the consciousness of the Adept, of him who has attained, of him who in his myriads through the ages, and to-day also, has ever come into our midst, of death, and to guide our Feet into the way of peace."

# "BEAUTIFUL DEATH"

# By A HOSPITAL NURSE

THE facts chronicled here happened years ago when I was on

duty in a cottage hospital.

For over a week we had been fighting for the life of a little mite about eighteen months of age. But finally Death triumphed, and on a chilly June morning the spirit freed itself from the

Just as dawn was breaking I received orders to carry it out to the mortuary—an ugly corrugated-iron building, relieved

only by some kindly trees which overshadowed it.

When all was in readiness the charge-nurse, key in hand, led the way. Carefully I carried my little burden down the flight of steps, when suddenly I was arrested by a chill feeling seeming suddenly to envelop me. Instinctively my eyes sought the mortuary.

There in the dim light was clearly and sharply defined the

face and form of a man against the door of the building.

I was rooted to the spot.

"Come along," urged my companion, "we must hurry."

"There is a man at the door," I replied.

"There is not; you are nervy, give me the baby."

I handed over my burden, and as I did so I experienced a sense of relief: I looked towards the door, no face or form was visible.

As I started forward a cry escaped my companion, and she suddenly turned and retraced her steps; before following I screwed up sufficient courage to look at the door, but the man was not visible.

We hurried to the Board Room, she placed the little form

and on the table, I removed the covering.

It was a relief to look upon those fair baby features. caressing the silken curls when my companion said:

"Now what can we do?"

I wondered at the time, and I have wondered many times since, although to-day I know why I replied quite simply, as I curled a silky lock round my finger:

"I shall take her to my room and put her on my bed." In spite of remonstrance I got my own way. Or perhaps baby

did-which was it?

### THE OCCULT REVIEW

The undertakers were coming at 6 a.m. to put a patient in his coffin; it was arranged that I should carry baby down then.

The men arrived a little early, so I took them to the mortuary

first.

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It was my duty to remove the coverings from the body. I advanced to the table, but I felt that awful chill; I faltered, knowing in a flash what was under the covering.

The foreman noticed my apprehension.

"You are new to this job; never mind, we'll do it all, and fold the sheet in its right folds; you get outside."

But I watched fascinated until the features of the man at the door were revealed to me. Upon which I lost no time in "getting outside."

As we were locking up the man said to me:

"Staff Nurse said there was a baby to come out."

"So there was, but there isn't now." "Better obey orders," he vouchsafed.

"When do you come for the coffin?" I asked.

"About midday."

The Staff Nurse and I arranged to keep our own council, so I received the full amount of chaff from the rest of the staff, and a kindly lecture from the matron who, being a very High Churchwoman, was not sorry that our babe had escaped contamination, even in death.

She told me that the man was a cruel husband and father,

and had died in delirium tremens.

Quite happily I carried the babe down in the afternoon. Summer sunshine was flooding the mortuary, the trees waved their kindly branches round the building, now scented with perfumes from blossoms so recently gathered from the Hospital

Beautiful babe. Beautiful death.

There are two outstanding features, to my mind, about this episode.

Only when we had the babe in our arms was the face and form visible against the door of the mortuary.

As I fondled the silken curls, the spirit of the babe came to me and suggested my room as a substitute; the idea was not my own, as for years I had supposed:

# CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

### MADAME BLAVATSKY

To the Editor of the Occult Review.

SIR,—May I ask for a little space, in which to express my satisfaction at the letter signed "C. H. Collings," dealing with Mr. Hare's article on Madame Blavatsky? The inclination to deal with that article must have been strong in many minds. The custom of the present time of dissecting the character and personality of persons no longer here to speak in their own defence seems to show no bounds of decency, or justice, or chivalry. As that Great Soul was vivisected in her life on this plane, so, now, she is vivisected as regards her personality and character. Death gives no protection. I am not a member of the T.S. and never met Madame Blavatsky in her last incarnation; but some of us have sufficient experience of the methods of these critics to realise how little reliance can be placed upon their capacity to judge correctly of things beyond their scope. If I may venture to quote in this regard from the article by E. A. Chaylor, Substance and Shadow, "though well-weaponed for his favourite pursuit, he is woefully deficient in the finer susceptibilities." Therefore his laboured arguments and innuendoes do not savour of any real apprehension of the truth of any matter which lies beyond the brain mind. Granted limitations in the outer expression, the words of one who knew her best might give her critics pause before they pick out such pitiful sarcasms as these: "She ate too much and took too little exercise!" What banality beside this: "She who accepts the pains of the rack in the torments of a body sapped of its life-force by superb torrents of energy lavished on her high cause; she who braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on only that she may take to herself the Karma of the Society—has no need of any man's praise: But even she has need of justice!" This short extract from one who knew her well, in the true sense of knowing, may stand for the witness of her greatness—when she took up and continued the task laid upon her. we are great enough to understand all it meant to a woman so highly susceptible to the stings and wounds a blind ignorant world inflicts on those who will not worship at the altars of its false gods, those who "turn against the whirlpool of existence" and "try to find their way back into the true currents of Life "-when we are able to be" Leaders" in that difficult path, then we may be able, though not perhaps eager, to criticize Madame Blavatsky.

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A writer once wrote of Jesus: "He has had the misfortune to be judged and appraised by younger Egos." This is an error into which those of us who think we can measure a soul greater than our own by our feeble measuring-rod of mere intellectuality are very prone to fall. Further, is it not well known that "Of all the long line of martyrs, never one has been exonerated to his era, justified to his age"? This alone should make thinking men pause.

Yours faithfully,

To the Editor of the OCCULT REVIEW.

SIR,—In Mr. C. H. Collings' letter in your December issue I am asked a specific question: whether I am to be regarded as an ostentatious poseur in a state of philosophic doubt or a detractor and veiled enemy of H. P. B. I can answer emphatically that I am neither.

It must be remembered that I was reviewing a book and had to give a judgment on its contents. I was not "reviewing" H. P. B. herself. Yet this is what Mr. Collings now demands of me. Therefore I say that I am not her detractor—which implies injustice, nor her veiled enemy—which implies deceit, but her unveiled disbeliever.

All doubts were laid aside by me when I read *The Mahatma Letters* and reviewed them lightly for your journal. Since then I have studied them deeply and am convinced that they are not written by the Masters; that there are no such authors in existence, and that the whole edifice of Theosophy by the publication of these faked letters came to the ground with a crash, while Neo-Theosophy follows it with a splash. I have seen the original documents and detect the various artifices which have been employed to deceive the earlier generation. I am convinced that the Letters came from the conscious mind and hand of Madame Blavatsky herself.

The hour has struck for the truth to be told thus briefly, and before long I hope it will be proved in minutest detail.

I ought to make a reference to the question of H. P. B.'s health, as invited by Mr. Collings. One has to sympathise with those who suffer of H. P. B.'s life as revealed in her own Letters to A. P. Sinnett, I can understand how she could not escape the physical suffering appropriate to the inferno of her mind.

Yours faithfully,
WILLIAM LOFTUS HARE.

### THE SHADOW

To the Editor of the Occult Review.

SIR,—I have been uncertain whether, and in what manner, to publish a communication made to me in India in June 1925 regarding the coming tribulation. It was not until I arrived in England this

# CORRESPONDENCE

year that I came to know that similar experiences had befallen others, and that individuals with leanings towards that sickly cult which views with equanimity the unrestrained selfishness of mankind, but denounces suffering as the one undeniable and unmitigated evil, and death as the great calamity, had taken objection to their disclosure. These circumstances, and the fact that it seemed intended that I should not keep the warning to myself, impel me to write. I confine myself to the message, and to a brief account of the circumstances in which it was given.

I was attacked with pleurisy on the 31st May, 1925. to a painless form of pneumonia. Trance conditions developed simultaneously. Myillness was attributed to a chill, which explanation would naturally be accepted to the exclusion of all others; but I was distinctly told that I had been purposely stricken in order that this message and others personal to myself might be given. The fever lasted six days, and during that time I was fully conscious of my surroundings when in the ordinary waking condition. Whenever a nurse woke me I complied rationally with her requests, and was able to resume my trance experience immediately she left my bedside. This change was made possible by a kind of broadcasted spiritual music which lasted for the whole six days and nights. Whenever I listened to that music, my trance condition was resumed at the point at which it had been broken. During the whole period I had no sleep. I was always conscious in one state or the other, and when, at last, I tried to shut out the music from my ears and sleep, the music ceased, and I have not since heard it.

The message of general interest conveyed to me came as a surprise, as the theme was not one often in my thoughts. I had never heard of similar warnings having been given to others, and I could not fathom why I was chosen to receive it. It was not merely that I sensed it: I heard it in so many words: "It has been decided, if war shall again break out between the nations of Europe, that it shall not be permitted." I was then shown, as on a screen, a series of five or six pictures. I cannot disclose what they were. They were not a direct intimation of the means to be used to stop the war, but suggested the inference that commercial relations between England and India would be interrupted.

I see that references have been made to the second advent and to the Apocalypse. Relevant to that issue seems to be another part of my experience, in which future rebirths were discussed. The routine of reincarnation is therefore apparently not to be interfered with.

I also saw visions portraying a Christian revival in which the Holy Family legend played an important part. This appeared to me to take place at Christmas time, and seemed to be attended by spiritual music of the kind I had been privileged to listen to.

Many reasons induce me to write under the nom de plume

SAGITTARIUS.

#### THE MANTRA SHASTRA

To the Editor of the OCCULT REVIEW.

SIR,—Not long ago the Occult Review published a very interesting article on Mantras, and more particularly the Gayatri Mantra. It may perhaps interest your readers to hear of some personal experiences in the study of some of these mysterious rhythms.

A friend who used frequently to repeat the mystic syllable Om, thinking to bring about spiritual results, found the most direful effects follow the practice. Reduced to a state of abject misery through the unfriendly attitude of all his relatives, he visited a well-known Theosophical leader and told her of his troubles. She listened very quietly and then asked, "Have you been saying the Gayatri Mantra lately?" Surprised at this question he said "Yes—but whatever has that got to do with the estrangement of my whole family?" The reply was: "It has everything to do with it." This was told me by way of warning since I, too, had experienced similar results, not through the use but misuse of the sacred syllable.

In India it is the experienced Guru alone who can teach the correct recitation of the Gayatri Mantra, and it is well to understand that certain conditions are necessary if it is to be of spiritual benefit, for "thou shalt not take the name of the Lord thy God in vain" is as true now as it was in the days of Moses. Surely it is reasonable to expect discord instead of harmony if the incorrect chord is struck in the dark instead of the correct one.

Again, why need we imagine that this Mantra is not to be found in our own Scriptures which so plainly say, "I am That I am," and "I am Alpha and OM-ega." These are almost literally the words of the Hindu Gita which says "I am That," and also frequently mentions the sacred syllable Om. Everything in even the material plane brings about discord instead of harmony if ignorantly used.

A Brahmin once asked me if he might teach me a Mantra. I agreed, provided I could also learnits meaning. He said, "I will teach you nothing that is contrary to the Christian religion, but at the same time I will let you discover the fruit of the Mantra for yourself." saved from all ills, and had I fully realised the spiritual power of such a prayer much spiritual help might have been mine, but nothing ticular time, so that it was not surprising that I reaped only the physical, I began to hear haunting music, which sounded through the woods, was, the Brahmin told me, "the fruit," or result, of the Mantra, but spiritual meaning.

# CORRESPONDENCE

On the borders of Thibet in the small Hill State of Sekkim where I lived for seven years, the use of the Mantra Om mani padmi Om is of everyday occurrence, yet one could hardly describe either the people or the lamas as truly spiritual, happy, or prosperous. And Is it not for the reason that the same lamas who recite this sacred Mantra can, and from what I could learn do, often recite deathdealing Mantras also. "Ye cannot serve God and mammon," and until, or unless, it is realised that a man cannot serve two masters, surely the inner and spiritual meaning or benefit of Mantras (including those of our own scriptures in which, a Greek psychic once told me, the Psalms of David abound) will never be understood.

ALICE ELIZABETH DRACOTT.

### FLESH EATING

To the Editor of the Occult Review.

Sir,—'Ion' in "Purification: The Way of Escape," details the various steps for the purification, giving as the first: "abstention from flesh-eating in any form."

He continues: "The chief reason must always be the 'humane' one, which, when clearly understood and not merely a matter of sentimentality, means the moral responsibility of man towards the lesser forms of life, and the facing of the fact that Man will one day have to answer to God for his treatment of everything and everyone in a lower condition of understanding than himself."

This preliminary rule is emphasized in all occult teaching and never seems to have been questioned, yet if followed to its logical conclusion, what is left?

The occultist believes that all creation is alive; that there is no such thing as what used to be called by scientists—before they came over to the occultists' way of thinking-' dead matter.'

The only difference between a chair or a table and the various forms of animal life is in rate of vibration. (We may add free will in the case of man if we like, but it is a presumptuous and overwhelming claim to arrogate to ourselves alone.)

An egg is the embryo of the chicken, and we are not destroying life by eating it? Where, in the case of food, is the dividing line to be drawn?

The sincere occultist and mystic goes to Nature for knowledge and light,\* and finds that Nature is lavish with knowledge and the light of truth to those who seek her.

Yet on this point what does he find? That the law of Nature is predatory—and cruel. A cat with a mouse, a stoat hypnotising a rabbit, a hawk killing a bird, are but small instances of a universal law.

Will some occultist throw light on this apparent anomaly? Yours faithfully,

R. E. BRUCE.

<sup>\*</sup> The only prayer allowed to the Yoga student.

### PERIODICAL LITERATURE

IN days which are now long past, Andrew Jackson Davis provided American Spiritists with a big sheaf of answers to "ever-recurring questions "which they-and "the people" generally-were affirmed to be asking. We do not remember the questions or whether the answers mattered; but it is entirely probable that querents still come forward with the same or analogous problems and that solutions, new or old, are still proffered. THE THEOSOPHICAL REVIEW glances at another old question: What is Theosophy? It must have been asked and answered for something like fifty years, setting aside the Theosophy which preceded H. P. B. Some at least of the variant elucidations we have read assuredly, but again we forget their purport and value, if any. But on this occasion it is Mr. G. L. Bensusan who raises the point and turns it over in his mind, so our expectation is raised because no answer of his will be likely to lack significance or fail in pertinence to the issue. It proves, however, that he is concerned still with presenting a sane attitude towards vital matters of the moment and clash of views thereon. For this reason the question is put, not for the purpose of providing a dogmatic answer but to show that the crisis of the time has brought forward two modes of regarding the subject, both belonging to the moment and not to essential definition. Theosophy is static for those who distrust change, but for those who can accept new beliefs and weigh new claims it has an inward capacity for development. The case being thus established, there is little need to say that no choice is exercised between the alternatives; that is left to the future and its unfolding cycle of event, which will show whether it was wiser to go forward or to remain behind. But because it is left thus, and judgment cannot be forestalled with reason, the lesson is that "those who halt and those who hasten" should bear with one another, remembering that it is an open question at present as to who is right and wrong. . . . Meanwhile THE HERALD OF THE STAR prints its final report on activities at Ommen in 1926, and presents already a preliminary notice of a new Star Congress in August of next year. . . . It is a day of commemoration and convention. The fifty-first birthday of the Theosophical Society was reached in November last, and THE THESOPHIST certified beforehand that it would be celebrated in the ranks everywhere. Moreover, an All-India Theosophical Convention was held last month at Benares, the particulars of which will reach us in due course. We know only as yet, and much to the surprise of most, that neither Mrs. Besant nor Mr. Krishnamurti would be present. The Theosophist makes this announcement at the last moment by means of a printed slip added to the latest issue, evidently on the eve of publication, and after stating in the body of the magazine that both were expected and would reach Bombay on a certain date, proceeding thence to Benares. It is said now that they will remain in America, meaning California, while there is a rumour abroad at its value that the young Indian is not in good health and is

seeking it in life on a ranch. . . . We observe that Mrs. Besant presides over an International Theosophical Order of Service, which has its headquarters in London and ramifications in various countries. We have mentioned SERVICE, its quarterly official journal, on at least one occasion previously, and it is to be noted that the articles in each issue appear in French and German as well as in English. Among those in the number before us we have read with satisfaction and interest about the new law relating to illegitimate children in Norway, which gives them the same legal position in relation to father and mother, a right to the father's family name as well as the mother's, and to be reared, maintained and educated by both parents. An account of the Bakule Community of Cripple Children at Prague is moving and amazing reading. The Order itself claims to be "an organisation of all who love for the service of all who suffer," and as such we commend it to notice. . . . Theosophy of Los Angeles describes the field of the "Theosophical Movement" as one of battle, which is regrettable and scarcely accurate on points of fact. It does not seem to us that Messianic enthusiasms at Adyar have led to internecine feuds: they have produced secessions, which have nothing in common, with warfare. Moreover, it seems just to dissuade our own readers from supposing that the Society at its known headquarters has any disposition to take up gloves cast down by small independent Theosophies which claim to be the only true legitimacies in New York, Washington and California, but apparently exclude one another. The policy adopted is wisely one of silence, in spite of all the war paint and sabre rattling which are to be seen and heard occasionally in these lilliputian camps.

THE JOURNAL of the American Society for Psychical Research has two accounts of outstanding consequence in its latest issue, and it may seem almost superfluous to say that one of them is on the Margery Mediumship, recording an experiment in a new type of "fraud-proof control," for the purpose of meeting "certain current allegations" against the famous psychic. As they cannot be enumerated here, it must be held sufficient to say that garments were sealed to the skin by surgeon's adhesive tape; that wrists and ankles were fastened by picture-wire; that mouth, ears and bobbed hair were searched; that the neck was so secured as to prevent forward and downward movement; that the chair on which Margery sat was fastened to the floor of the cabinet; that "the general outline of the psychic's body, including arms, wrists, ankles, knees and head, was made visible to all sitters at all times "; and so forth. These were the conditions under which "there occurred cognition of wooden letters, cognition of personal objects, and a wide variety of levitations." On one occasion an "exploring hand was over the psychic's mouth," while the control spoke freely. So also she was examined by white flashlight at irregular intervals during the course of the séance. The synoptic report is followed by full stenographic notes. Finally, two medical men searched the other sitters beforehand, including the medium's husband, and then searched one another. The report is compiled by Mr. J. Malcolm Bird and signed by the rest of the witnesses, a hope being expressed that it "will close for all time the question of adequacy of control." We doubt it very much, because we happen to know something of the so-called scientific mind. There is always a way of escape for those who want it. Did we seek on our own part to challenge some alleged fact of science, we should find a path of sorts, and it might not be inevitably worse than those which are travelled occasionally in dealing with psychic matters. The other account is that of Mr. Harry Price on the phenomena of Rudi Schneider, a brother of Willy, being the report in detail of séances which have been described in the general and journalistic sense so far back as May, 1926, by Mr. E. Clephan Palmer in The Daily News.

LA REVUE MONDIALE has an article of some interest on the Hermetic Lore of Plants, presenting a popular summary of the doctrine concerning "signatures" in Paracelsus, Jacob Böhme and Van Helmont, but passing over the pregnant fact that the occult hypothesis of "correspondences "goes back to the Byzantine alchemists and is found also in the "Sepher Ha Zohar," being the text in chief of the Holy Kabalah, and now recognised by scholarship as embodying early "Midrashim," possibly of the fourth to the sixth century of the Christian era. . . . There is a poem in Le Monde Nouveau by Jules Bois on the Cross of Human Nature, which is reminiscent of that strange anonymous work, "Le Mystère de la Croix," belonging to the mid-eighteenth century and referred to Dutens. But it reminds us also and especially of Jules Bois himself, when he was a disciple of Huysman and wrote "Le Satanisme et la Magie," adding fuel to the dark fires of French Devil-Worship in the days of Black Masses, of "En Route" and "La Bas." . . . . LE VOILE D'ISIS has always its points of interest, but it does not happen in these last months to have attracted our special notice, as it did so often in the past. M. Fidel Amy-Sage has a talismanic name or pseudonym, and he presents in the last issue his report of a bizarre discussion, in which he took part with Sédir, a liberal Christian mystic, and with Buchère, an occult dreamer of whom we know but little. The last appears to have claimed acquaintance with the First Matter of Alchemy and to have distinguished expressly between Hermetic Gold and that which is found in mines. Sedir went further and affirmed the existence of (I) gold natural; (2) gold artificial; (3) gold of Christ and (4) that which is Dragon's gold. We hear further of "Ars Magna Christi," the Grand Arcanum of Eternal Life, of the Crucified Rose and the Rosy Cross, "La Rosée Croissante" and "La Rosée Créatrice," not to speak of a Spiritual Sanctuary situated in the heart of the Pyrenees and recalling therefore Mont Salvatch, the Grail Castle of Wolfram von Eschenbach. It is all First Matter of Enchantment, if not of Alchemy, and it may not signify seriously if it begins and ends in words. . . . M. Léon Denis contributes to LA

REVUE SPIRITE a dialogue between Spirit and Man, which affirms that the great misfortune of the present epoch is our inability to realise the benefactions which have been poured out on our race by God; it is all rather commonplace and comes to little enough. articles are on Saint-Yvres d'Alvedre, author of "La Mission des Juifs," who is said to be almost forgotten in France—though not, as we think, among French occult writers-and on Egyptology and Psychism, that is to say, the fatalities which followed the "violation" of the tomb of Tout Ank Hamon. . . . A certain M. Gabriel Gobron explains at full length in the front pages of Psychica how he became a "student of Mystery" after dabbling in materialism, spiritism and psychical research. By Mystery he appears to understand a medley of Theosophy, Occultism and whatever he may happen to include under the denomination of Mysticism. His great object is to be and to remain always une tete fluide; but it is to be feared that his attainment is that of a swollen head. . . . We learn from the Journal Du Magné-TISME that its editor, M. Henri Durville, is inviting subscriptions towards the erection of a Psychic Church in Paris. We are perhaps relieved to hear that it is not proposed to celebrate a Psychic Mass or perform Hypnotic Hours; it is, on the contrary, to be an "Initiatic Temple" for the restoration of the Ancient Mysteries as understood by M. Durville, presumably on a mesmeric basis. He writes at great length—and often, it may be, overmuch. Let us hope that his new institution will not be the House of a Thousand Words, with ten thousand thousand after, world without end through the ages of an occult Paris to come. . . . Meanwhile, in PSYCHIC MAGAZINE he presents from month to month his version of Egyptian Magic, accompanied by reproductions from monuments, but too often in the absence of all reference to authorities. . . . Among French Masonic periodicals, LE SYMBOLISME has a note of its own, whether its views command agreement or not. During recent months there has been a discourse on the uses of symbolism by M. Armand Bédarride, and this reaches its term in the last issue, affirming spiritual values in the emblematical language and opposing a disposition in French Masonic circles to eliminate symbolism under the pretext of modernising the Institution.

It is long in reality and seems to us longer in thought since we saw The Asiatic Review, which has been published quarterly for forty-one years, and a cordial welcome is offered to the current issue. It contains one article, moreover, with a special appeal to ourselves, being that of Mr. Stanley de Brath on "Psychological Parallels in Recent Literature." Taking some recent books as its basis, it brings out the contrasts between fundamentalism and modernism, to the advantage of the latter, which perceives that "the spiritual substance of the Scriptures is independent of their literary form," the one being permanent and the other belonging to its age. Thereafter the study proceeds to consider the claims of spiritism as a world-wide movement which has made much of both "disputations" obsolete.

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### REVIEWS

THE THREE TRUTHS: A Simple Statement of the Fundamental Philosophy of Life. As declared and shown to Brother XII. London: The Chalice Press. Price 2s. net.

The three truths to which the title of this little work alludes are those mentioned in the *Idyll of the White Lotus*, and strike the keynote of each of the essays of which the work consists. The whole tone of Brother XII's little book is of as inspiring and helpful a nature as we have come across for a long time. Clear insight and true feeling distinguish the prose, while the verse with which the text is interspersed is of no mean order.

Part I stresses the fundamental unity of Life; Part II deals with the realisation of that unity; and Part III is devoted to a consideration of

the Law of Compensation.

The lofty ethical standard set up in this little volume points to a source of inspiration to which a clue may perhaps be found in the Preface, where the claim is made that "the real Author who has given this book to the world has given others also."

To those who try to "live the life" we can cordially recommend The Three Truths.

SIGMA.

THE TWELVE HOUSES OF THE ZODIAC. By the Rev. H. E. Sampson. Pp. 288. The Ek-Klesia Press and Rider & Co. 3s. 6d. net.

ONE would naturally expect that this book has something to do with Astrology, but on the first page the author flatly states: "... I have no connection, nor do I hold at all, with anything that has to do with what in these modern days is called 'Astrology.' I have no belief in 'horoscopes,' zodiacal and planetary 'influences,' 'nativities,' or the calculations

and 'readings' of Modern Astrology."

After telling his readers that "the world has gone astray on these so-called 'occult' ideas," the author naively says: "My desire is to bring before you some conception of the true Astrological Science as it was understood and inculcated by the ancient philosophers"; and certainly the book contains some original and startling ideas—the Rev. Holden E. Sampson's ideas—but it is to be feared that ancient philosophers such as Ptolemy, who wrote the Tetrabiblos, would fail to recognise them. He then continues: "I have to drive a wedge into 'Occultism,' 'Astrology' and the current teachings of the Spiritualistic, Hermetic, Theosophical, Rosicrucian, 'Anthroposophical' and other present-day systems." From this it will be seen that the author is at least courageous, and apparently likes to tackle a large field. The printing, the paper, and the binding of the book are all excellent, but the contents bear little relation to what is generally understood by the term Astrology.

ROBERT MURRAY INNES.

# The Speculative Mason

(Formerly The Co-Mason.

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John Yarker's Preface to
Old York Ritual.

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THE ARK OF REFUGE: A WAY OF ESCAPE. By Ion. (A series of Articles reprinted from the Occult Review.) London: John M. Watkins. Price is. net.

To intellectuals this little book will scarcely prove acceptable, for its appeal is to the intuition rather than to the brain. Most appositely the author cites Maitland, who said: "The method of divine revelation is always the same, namely, the intuition operating under spiritual illumination." In elaborating the subject of spiritual perception, to which the first chapter of his book is devoted, Ion remarks: "What is of great value is the mental recognition of the true character of the spiritual and occult forces playing behind all the curious phenomena of to-day, in combination with the soulic memory of what has in the past been the result thereof." Thus is it once again brought home to us that Truth cannot outwardly be proved, for It is something which must be inwardly felt and experienced.

The author next deals with the significant increase in seismic and atmospheric disturbances, which are causing the most thoughtless to stand and pause. He treats his subject with lucidity and restraint, and throws much light on the cause of these remarkable phenomena. It is, however, the latter portion of his book which should make the widest appeal, in that it deals with the Way of Escape. That Way is by no means outward, but inward and upward. Not through a show of righteousness nor through cold intellectuality will we become immune from the threatened calamity, but rather through a change of heart—a new viewpoint; a vital and positive perspective as opposed to the negative attitude which blinds the world to-day. This can only take place through focussing the mind on the Spirit in stillness—an active stillness which in its train brings intuition and illumination. To those who believe in a Supreme Being (and who at heart does not?) this is not the way of weakness and cowardice, but the way of strength and sound understanding. It is preparing the way of the Lord. The world may then collapse about our ears, and the most terrible catastrophes befall, yet the soul, knowing its strength and indestructibility, remains tranquil in its emancipation. Such, then, is the Way of Escape: to turn from to-day's fret and turmoil to the calm security which is born of contact with God.

JOHN EARLE.

THE LIFE OF GOTAMA THE BUDDHA." By E. H. Brewster. With an Introductory Note by C. A. F. Rhys Davids, D.Lit., M.A. Kegan Paul, Trench, Trubner & Co., Ltd. Pp. 243. Price 10s. 6d. net.

This is one of the most valuable additions to Buddhistic literature we have seen. The fact that it "has been compiled exclusively from the Pali Canon" makes it of more than usual interest to every student of the life and times of the Buddha. It is entirely free from those unwanted suppositions, hypotheses, and personal comments which mar so many otherwise excellent works upon the same subject.

In every line Mr. Brewster's book bears the imprint of truth; from beginning to end the style is uniform and unvarying. It is a compilation of every important statement regarding incidents connected with the actual life-story of the Buddha taken direct from the original Pali text.

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### THE OCCULT REVIEW

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For the reader's convenience, all the widely scattered references have been brought into juxtaposition: furthermore, they have been classified and arranged in sections, and these are divided into periods. Commencing with "The earliest years," they close with the "Last events in the Life of the Buddha."

Incidentally there is a wealth of original doctrine and teaching, covering almost every relationship of human life. Students the world over owe Mr. Brewster no small debt of gratitude and thanks for his unwearying and painstaking work.

ROBERT MURRAY INNES.

OCCULTISM AND CHRISTIANITY. A Restatement of Faith. By Hugh Roscoe. London: Rider & Co. 7s. 6d. net.

THE author of this book applies to Christian doctrine the principal conceptions embodied in what is usually termed Occult Philosophy, and examines the records of Christ's life and mission on earth in the light of esoteric teaching concerning the constitution of man, and of man's relation to the Universe and its Creator.

Many other writers have preceded Mr. Hugh Roscoe on similar lines of enquiry, and it cannot be denied that a man should be a better Christian if he is convinced that his beliefs are corroborated by the testimony of the experience of his co-religionists. Fortunately, the author of this work has sufficient knowledge and experience to enable him to write plainly and soberly on a subject which demands most careful and serious treatment. Even if it be granted that many devout Christians have never felt the need of any rational interpretation of the Virgin Birth of our Saviour, nor have ever doubted that the miracles described in the New Testament are records of fact, there must be many who will find in these pages an enlightening assurance of their stated beliefs, and a wider horizon to their spiritual vision. " As men," we read, "the Apostles, and even Jesus Himself, were subject to the same laws as you and I. Given their knowledge of those laws, coupled with their spiritual development, anyone could produce their works." The teaching of Jesus Christ endorses this claim. "Many people do not sufficiently understand the laws of the relation between their outer material life and their inner spiritual state to manifest their inward and spiritual state in outward and visible expression. . . . Jesus of Nazareth was not an unique figure for all time, but a type of what all men may become if they will. How long it may take any given individual to win his Christhood, or how long he may already have been upon the road, in this or other worlds, we know no more than we know how long it took the human soul of Jesus to attain the goal. But He is the pledge to us that the goal is a possible one."

Though the writer disclaims any desire to give instruction in "practical Occultism," he affords a strong helping hand to all who seek guidance in the path of practical Christianity. The chapter on Faith and Prayer is particularly helpful. In the concluding plea for harmony between the Christian Churches, Mr. Roscoe once again brings into our remembrance that the occultist is concerned with the eternal realities which underlie the external doctrines of every religion, and that "Love is the fulfilment of the law."

P. S. W.

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Birth place, Date, time (if known), sex-Letters only. Mr. RADWELL, 14 Sutherland Terrace, London, S.W1 FORTY-Two Sonners. From the Book of the Beloved. By John Caldwell-Johnston. London: East and West, Ltd. Price 2s. 6d. net.

Sound is the magical language in which the Book of Life is written, as the ancients well knew. Audible sound or rhythm is only the outer vesture of the Akasic language. Sound and number control the entire creation, and he who knows their secrets is a Master of Life and Death. For this reason the true secrets of Initiation are conveyed through sound and number on the inner planes. These forty-two sonnets are written in the outer sound vesture of this inner sound-language. The Bible and other sacred books, and also a number of books not regarded as sacred are also written in this manner. As an excellent example, I quote "Initiation":

I saw all heaven as a hill of glass,
And knew I stood before the Great White Throne;
But Him that sat thereon I was not shown,
For bands were round me that I might not pass.
Height upon height the Mount of Glory rose,
Eternal sunshine rested on its crown,
And, like a fountain, flung white torrents down
Steep after steep of everlasting snows.
O Lord of heaven and earth and hell, I come
Swift to this meeting-place of woe and bliss,
Where flows the torrent o'er the precipice,
There Thou hast arched Thy rainbow on the foam;
And, ere I face the everlasting snows,
I see, far off, Thy sevenfold, holy Rose.

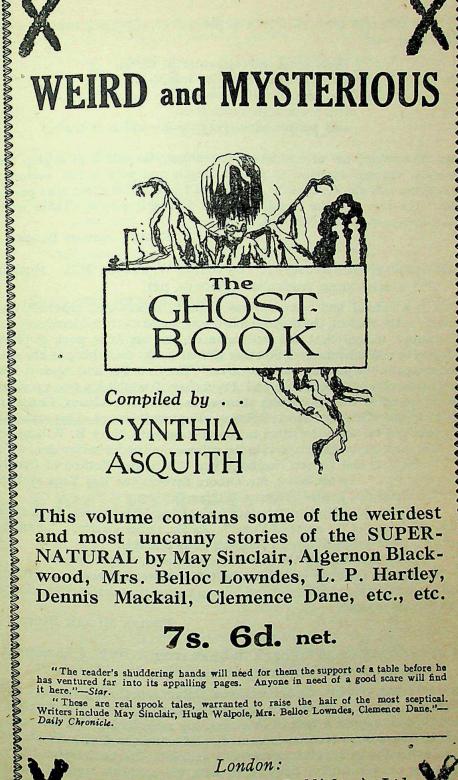
This, as the other sonnets, is of course a "gate" through which the current of the spiritual life that has its source in Christ (or Love) flows, and by means of this current the spiritual beings behind the phenomenal world can be contacted. It is unnecessary to add more, except that this charming little volume, which is bound in white vellum, is being sold at cost price, and will form a seasonable gift.

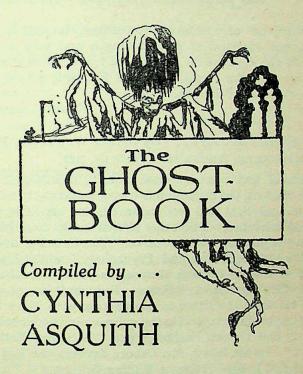
MEREDITH STARR.

A Spiritual Anthology from Robert Browning. Arranged by H. A. Percival. The Theosophical Publishing House, Ltd. Price 2s. 6d. net.

It is always interesting to see one aspect or phase of a great writer stressed and accented by a specialist. One realises some dominant note in the complex make-up of the genius more clearly in this case. Browning, who was as great a philosopher as a poet, and far more an optimist than a pure lyrical bard, was definitely spiritual and refining in his influence. He had an Emersonian outlook, tinged with more dramatic passion by his long sojourn amid the traditional romanticism of Italy and with humanity by his harmonious home—and married life.

Although this little book (like most anthologies), fails because it leaves out many of one's own pet quotations, it contains many gems from that sparkling, if involved pen.





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# THE OCCULT REVIEW

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"On the earth the broken arcs, in the heaven, a perfect round," from Abt Vogler, and

"There is an inmost centre in us all, Where truth abides in fulness; And around wall upon wall, The gross flesh hems it in, This perfect, clear perception—which is truth,"

from Paracelsus, are always worth re-reading, though it is a pity the compiler did not expound at greater length and with a few editorial comments and elucidations the really occult ideas which underlie poems like "The Boy and the Angel," and his Rabbinic pieces. There is so much excellent material for this.

REGINA MIRIAM BLOCK.

SPIRITUALISM AND THEOSOPHY. By Arthur W. Osborn, M.C. Ruskin Press, Melbourne, Australia. Price 2s. net.

This is a careful and conscientious inquiry, lucidly and concisely discussed for the student, the broad-minded seeker and the bewildered sceptic. The author is analytical and well-balanced, and his little work displays good taste and tolerance. Two other similar books from his pen are also announced in the present publication on "The Case For and Against Reincarnation" and "Occultism and Psychology," whilst his two previous works on allied themes concern themselves with "Occultism, Christian Science and Healing," and "Simple Explanations of Theosophical Terms," the last-named written in conjunction with Mary E. Wilkinson.

The most important chapters in the volume now under review deal with "The Medium and Unseen Entities," and "A Sound Method of Occult Development." In the latter, Mr. Osborn favours the Raj Yoga system of the Hindus and quotes Professor William James.

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"It is by not thinking that we cease to wonder," says Carlyle.

Mr. Osborn certainly stimulates us towards wonder and speculation, those parents of that higher form of human curiosity which creates science and reveals wisdom.

REGINA MIRIAM BLOCK.

By E. J. Thompson. RABINDRANATH TAGORE, POET AND DRAMATIST. London: Oxford University Press. Price 10s. 6d. net.

In appraising, one by one; the works of Rabindranath Tagore, poet and dramatist, Mr. E. J. Thompson, lecturer in Bengali at the University of Oxford, has essayed a task of overwhelming magnitude. All the same, be it to his credit, he seems to have accomplished that task with the utmost thoroughness as well as great impartiality and skill. The book is plentifully, yet none too plentifully, besprinkled with the author's translations of extracts of the poet's work, both in prose and verse, and these translations, besides possessing a beauty of their own, would seem to suggest, as nearly as it is possible for any translation to do so, the individual beauty of the

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original text. However, beautiful as most of Rabindranath Tagore's work undoubtedly is, Mr. Thompson certainly does not rank him, as a poet and dramatist, quite as highly as do certain of his countrymen, who (Mr. Thompson tells us) count him the greatest of all the world's poets, greater even than Shakespeare, Goethe, and Dante.

At the same time, Mr. Thompson does think very highly of him, and he has set forth his reasons for doing so in such an able and convincing manner in the pages of this book, that I think one may safely assert that not even the poet's most prejudiced detractor, after a perusal of it, could possibly deny that he, Rabindranath Tagore, has, at least, some claim to be considered great. Concurrently with the course of Mr. Thompson's criticism and analysis of the poet's works—one might almost say in actual conjunction with it, so completely does the process harmonise—we see the gradual and fascinating development of the poet's life and character. Indeed, the book, as a whole, may be termed a mine of human interest, and those who dig in it will find riches beyond their expectation.

A. C. B. O'DONNELL.

Songs of the Night. By Mildred Hill. London: H. R. Allenson, Ltd. Price is. 6d. net.

Miss Hill's simple and unaffected little poetic fragments not only bespeak of a more than superficial knowledge of metre, but a pleasing sincerity which adds warmth to her work.

One cannot do better than quote a typical example of the author's songs in this book:

"God never makes two things
Just quite the same,
Praise to His Name!
And what He wants of me
He doesn't want of you;
So don't you try to be
Like someone else you see,
But let God make of you
Something quite new."

JOHN EARLE.

WHICH HATH BEEN. By Mrs. Jack McLaren. London: Cecil Palmer. 7s. 6d. net.

The reincarnation novel is perhaps one of the most difficult to "put over" to the reading public. Mrs. Jack McLaren, however, has faced the problem and has made a surprisingly effective job of it. In the dim long ago, Karan (of the White Gowns) and Meron loved secretly beneath the burning sun and azure skies of Assyria. Meron is seriously wounded and is believed by Karan to be killed. The young girl is then forced into a marriage with a Roman governor whom she despises. At long last the lovers are in the same camp in the desert and reunion is but a matter of moments. Seeing whom she believes to be her husband lying sleeping in his tent, she rushes to his couch and kills him, only to discover that she has killed Meron, who, in order to rescue her, donned her husband's robes. The scene now changes to England. Patricia and Hardy are reincarnations of the protagonists of the Assyrian drama. The gods, dealing compas-

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sionately with these long-parted souls, mete out for them blissful happiness. The author is particularly successful in her treatment of the bygone setting. With deftly-handled situations and a sense of proportion she creates an atmosphere both colourful and entrancing. The English scenes, on the other hand, are not so well done, and the dialogue at times savours of the amateur.

For all this, the book shows distinct promise, and the present reviewer looks forward to reading Mrs. McLaren's next fictional effort.

JOHN EARLE.

Litt. With a Foreword by Eng. Rear-Admiral J. M. Thompson, F.Z.S., F.S.P. London: The Caxton Book Shop. Price is. 6d.

Few, if any, who are acquainted with his works can deny the charm of Lafcadio Hearn, and his life is as fascinating as his writings. Hearn had an extraordinarily keen sense of beauty and a curious love of the weird and the ghost-like. Students of Occultism will be interested to learn that for this sensitive soul words had colour, form and character. "Words," he writes, "have faces, ports, manners, gesticulations: they have moods, humours, eccentricities; they have tints, tones, personalities." He thought, for example, that "the letter A is bluish crimson, and the letter E pale sky-blue. . . . KH wears a beard and a turban . . . the initial X is a mature Greek with wrinkles," and so on.

Mr. Ball's brief lecture on Hearn, which was delivered before La Société Internationale de Philologie, Sciences et Beaux Arts, last May, is appreciative of Hearn's genius and very sympathetic. It should serve a useful purpose by introducing fresh readers to an author whose works are a source of delight to those who know them.

H. S. REDGROVE.

OTHER WORLD PEOPLE. By J. W. Herries. With Foreword by Sir Arthur Conan Doyle. Edinburgh and London: William Hodge & Co., Ltd. Price 3s. 6d. net.

HERE is another volume of testimony to the unimpeachable truth of survival of human personality, with its individual memories, idiosyncrasies and affections. Mr. Herries's book is in four sections, the first and longest dealing principally with a series of séances for the Direct Voice, at which the author and other sitters were present. The mediums were the Misses Moore of Glasgow who have attained a noteworthy position in the Psychic world, and to whose gift Sir Arthur Conan Doyle pays a warm tribute in his Foreword to the present work. An interesting point in connection with the Misses Moore is Mr. Herries's statement that they have always refused to submit themselves to the trance condition. This is much to be commended.

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THE WANDERING GENTILE. By Rathmell Wilson. London: The Caxton Bookshop. Price 4s. net.

Humour, wit, and a pleasant attitude to the world make Mr. Wilson an attractive companion, especially as he prattles here or there in a manner likely to make Mrs. Grundy wonder if he is merely naîf or intends to irritate her. In this lively and scrappy book we see him in Egypt, Palestine, France. Algiers, the happy opposite of a tourist set in motion by a professional cicerone. We also obtain his portraits of a few clever artistic people with scarcely more labour than if we but looked instead of read, and for such concision, compatible with informing effect, he is to be praised ore

rotundo in this profusely wordy land.

Mr. Wilson's interest in occultism is real and obviously free from crankism. He cannot resist saying that there are more curés than cures at Lourdes, but he is sensitive to atmosphere. In an amusing essay on "Upper Worldlings," he believes that "spiritualists are fooled by earthbound spirits." Surely these six or seven words are like brandished shillelaghs in spite of Mr. Wilson's natural suavity. Personally I think it probable that the vast majority of human males would be spiritually unable to shake off the spiritual earth with the physical "clay." In life their religion was no match for the pleasures pouring or trickling through the channels of their senses. In death what more natural than to seek to revive memory or even renew experiences by contact with the living? What more natural than to seek to feel vibrations of sympathy at séances if homeless and eerily hungry? Is this "fooling"? My question, however, leaves the general charm and readableness of Mr. Wilson's work unassailed. May his readers gather thereto in battalions.

W. H. CHESSON.

THE PAGEANT OF THE YEAR. By Elise Emmons, author of Songs for All Seasons, etc. Illustrated by Cecil French. London: Arthur H. Stockwell, Ltd. 3s. 6d. net.

"THE Pageant of the Year" moves musically through the pages of Miss Elise Emmons's latest book of verse, which, like its predecessors, contains many a gem of purest inspiration, and not a few lilting rhymes of gaiety and grace. Miss Emmons always writes from sheer joy in the things around her; makes no claim to literary supremacy, but offers her simple wares in the Market Place of universal fellowship and goodwill. Her poem, 'The Garment of the Soul,' is expressive of this sentiment, and reveals the author at her best. It is a truly beautiful poem.

The artistic pencil of Mr. Cecil French has contributed some characteristically allegorical illustrations of the months in their zodiacal aspect, which will appeal to those who interpret life by the starry signs.

EDITH K. HARPER.

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AND FROM ALL IMPORTANT BOOKSELLERS.

# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

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No. 3

### NOTES OF THE MONTH

THE mystical interpretation of the alchemical tradition has always exercised a strong attraction for the Western mind, and to many an aspiring soul has proved a way of illumination. With Jacob Boehme, for instance, one of the greatest of Christian seers, spiritual regeneration; with its corresponding alchemical changes in the physical form, was a pivotal doctrine. That spiritual unfoldment should proceed without any parallel physical change seems on the face of it unlikely. The very body of the mystic is refined by the passage of currents from the spiritual realms. Much of the trouble of the mystic in his arduous ascent of the Ladder of Perfection arises from the unresponsiveness and inertia of the physical frame. Even the supreme ordeal of the "dark night of the soul" has to some extent a foundation in physiology. When spiritual unfoldment outstrips physical adjustment, nervous distress is inevitable. The case of those misguided individuals who would seek, by forced inducementof physiological change, to bring about the conditions necessary for the manifestation of spiritual power, and thus to steal fire from heaven, is still harder. It is not necessary, however, to dwell upon that point here.

In the following words, the author of a noteworthy text-book on the subject\* sets forth the aim and scope of her message:

"This book goes forth to reveal the processes of regeneration to those ready to receive the operation of the Divine Will, accomplishing the purpose of the Father. Even as the ideas herein contained have been committed to the author, with evidences of their truth, so she commits them unto the reader, knowing that the Spirit of Truth brings to fruition its own qualities of Being at the time appointed."

She further explains that "the conscious realisation of God as the one power and presence is something more than a metaphysical deduction based upon mental theory. Only those ready to lose their lives for the Christ's sake will gain the living consciousness of all the forces of being, through meeting the attack of antichrist liberated in the absolute movement of God at the end of mortality. . . . It is the author's conviction that the Lord is gathering out His own, preparatory toward establishing a new order of life and being. When and how the revealed results will come, we can only know at its revelation. But many of the signs to attend the world's end, as recorded in Scripture, have been witnessed, not alone in such dreams and visions as some have received, but in actual manifestation in the physical heavens and in the nature of man."

That a special call is being sounded at this epoch is a conviction which is being more and more firmly established as the days pass by. The "children of discernment" would do well to watch alertly, and not to be led by mere obscurity of literary style into underestimating the value of the word that comes from the mouth of the messenger.

In the chapter dealing with "Racial Progression" the following significant, if somewhat involved, paragraph occurs:

"When forms reach their limit of progression in any cycle, universal calamities quickly destroy them, thus piling up their energies on the spiritual plane, giving rise to influxes of spiritual enlightenment and advancement. Body is progressed at the expense of spirit, and spirit at the expense of body, until, when equality of progression is reached, both spirit and body come under the primal creative law, and a new state of mind and body is identified. Forms are specifically progressed through

<sup>\*</sup> The Science of Love, with Key to Immortality. By Ida Mingle. Chicago: School of Liveable Christianity, 108-9, Auditorium Building.

### NOTES OF THE MONTH

re-embodiments, while spirit is progressed through reincarnations. Neither the re-embodied entity nor the reincarnated ego is eternal as to person, though the underlying qualities of consciousness are eternal when Christed. This is to say that neither 'John Jones' nor 'John the Baptist' is eternal as person, for only egos gaining the Christ consciousness are eternal in identity. These receive the God-name or character at their redemption and enter into the Godhead, becoming one with the Father-Mother-Son. This attainment is not of this world, but is that which transcends the ego into the next world of consciousness. . . ."

The doctrine of soul-mates occupies a prominent place in our author's scheme of metaphysics. Her idea, however, is not entirely in line with that of Oliphant as expounded in his Sympneumata. The masculine and feminine qualities of consciousness are innate in each ego. "The attainment of the male and female qualities of consciousness is the goal of life. The mergence of the two poles of one's nature, i.e. the male and the female, is the unity of the two that invites the action of the One (Christ) to fashion and make the ideal Man-Woman." This process of soul-mating, to use the term by which the author designates this recovery of unity, "is the means by which all sense of duality is for ever swallowed up in oneness with Christ. . . . But the mystery of soul-mates is revealed to consciousness only when the star of Christ has arisen to illumine the darkness of mortality with the light of truth."

Chastity and virginity respectively are postulated as necessary stages through which incarnating egos at some stage of their upward climb must pass to a realization of their essential oneness in Christ. Some hard sayings are to be found in the section devoted to the subject of soul-mates. "Man is dead in trespasses and sins until he has overcome the desires of the sex consciousness in any of its forms of expression." Miss Mingle, however, is prepared to admit that the path of outgoing, the downward arc, is as necessary in the great journey of the soul as the upward arc or path of return. What she here says applies of course to the soul whose feet have been set upon the path of spiritual realisation. "To yearn for the love of another signifies that one has not yet cognised the love of the mate of himself within, as the source of happiness and satisfaction."

Some startling possibilities as regards a perfected humanity in the dim future are suggested in the following passages:

There is but one legitimate motive of being, and that is to manifest the character of God; to be perfect even as the Father in heaven is perfect. Let the ego set himself in desire to be what God would have him to be, and he opens the door to the powers and capacities of godlikeness, inherent in consciousness, and comes into transformation of the whole man. Mastery of thought and word follows the consecration of motives and desires to God; this unearths, automatically, the regenerative laws implanted in the will, which, when liberated, transmute the seed of the physical organism out of its animal tendency into the human, and in turn into the divine. When the seed is in any degree controlled, being uplifted as usages of good take the place of usages of evil, humanity of consciousness appears, and fraternity and good will characterise the earthly relations of people.

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"The seed of man will remain in him when the law of Transmutation has fulfilled its purpose and man is established in a sinless state. The law of Transmutation is the law of the Cross. When the separated masculine and feminine energies are reversed and their unity effected in Christ by means of the Cross, and matter is transformed into spiritual energies, the centres of the spiritual body are opened, and the spiritual powers allowed to flow toward the circumference, thus endowing the external nature of man with consciousness of the ecstasies of Eden, or inward nature. The redeemed organism will no longer generate seed of propagative nature, for with the woman (soul) principle enthroned, the menses will disappear in woman, and the tendency of the male to reproduce seed will be likewise destroyed. function of the Word will be spiritual and promotive of life, rather than material and promotive of death, in those restored to their virginal-seed state. . . .

"When the male is with the female, and there is neither male nor female, the kingdom of heaven is gained. When the dual Seed or Word potencies are no longer separated as sexes, but united as one in the Lord, the function of love will be creative rather than propagative, and the Son of God shall have destroyed the works of the devil; that is, wisdom and love of God will supersede the propensities of the carnal nature, which has passed with the dissolution of matter."

By way of reply to the very natural query that arises in the mind of the reader in regard to these statements—what will become of the race when such conditions are universally prevalent?—the author counters with another question, where will be the

necessity for incarnation when human evolution has reached its goal? Is earth-life such a satisfactory state of existence that nothing more desirable can be conceived? That the race will ever lack means for the provision of physical vehicles in unthinkable. While the need for physical manifestation exists, the power to produce physical forms will remain.

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The whole system of regenerative philosophy as developed in this work centres round the Christ. Christ is regarded as a cosmic principle, and a distinction is made between this Christ principle and Jesus, also looked upon in the light of an impersonal force. "Christ is God's will to be, while Jesus is Man's will to be. Christ is the will to be Man, while Jesus is the will to be god, the two uniting in Jesus Christ. . . . Christ is the will of God descending, while Jesus is the will of Man ascending. The two, polarised, produce the result of the will of God, or divine being. Jesus Christ is divinity and humanity, or God and Man, united as one, and reveals both heaven and earth in righteous relation."

It will be noted that Man (with a capital letter) is used to indicate regenerate humanity and the word without a capital is used to denote the average "unregenerate" human being as he exists to-day.

Some deeply esoteric truths in regard to mystical alchemy are enshrined in perhaps purposely obscure language.

"While the revelation of the body of Christ (Christ Jesus) is individualised as the members of One Body, yet the means by which this body is revealed is operative in the microcosmic centre. Jesus is the Lord identity of the essences of divinity, and is himself the 'bread from heaven,' that is, the aggregated substance of the Lord's body. The dissemination of this substance-body into humanity is a mystical procedure, operative by means of the cross of Christ, and can be known only to the disciples. . . . The law of Transmutation operates in the Jesus centre in which matter has been dematerialised and the substance of the Lord's body, in Divine Will, has been formed.

"The substance generated in the organism through the action of God's will to be, or spiritual law, is the Virgin Mary or Mother element. At its appearance it is embraced by Jesus Christ, in which is God's whole spirit, the redeemed body being the fruit of this celestial nuptial."

As will have already been seen, the general tendency is to inter-

pret Biblical terms allegorically, and the question as to whether Jesus ever existed in the flesh is dealt with in the following manner

"The query as to whether Jesus existed in the flesh is answered for one who realises that without a centre of consciousness in humanity through which the principles of God are projected, there would be no knowledge of God and no consciousness of Man In reality, there would be no manifestation of God and His powers, they being expressed by means of consciousness (Man: humanity) except they were embodied by persons in the race whose function is spiritual rather than material in the service they render."

In regard to the growing expectation of a Second Coming, the following expression of the author's views is not without interest:

"The world of humanity is greatly in expectation toward the coming again of Jesus Christ, and many well-meaning souls anticipate beholding him in the flesh even as he walked the earth as of yore in the identity of Jesus. Jesus Christ will come again, but will be the revelation of the universal Body of Christ, the offspring of the Bride or Mother, who fulfils in the second coming the work of the first coming. Scripture indicates that as Jesus disappeared he will again appear. He disappeared above the plane of matter as a living spirit, and he appears again above the plane of matter as a living spirit. He disappeared in incorruptible flesh, and he appears again in incorruptible flesh. He disappeared in 'clouds of glory' and he comes again on the clouds from heaven, that is, in the chaotic disorders of consciousness which must precede the establishment of a new order."

Within the compass of the eleven-hundred and more pages of this remarkable volume is to be found, by those who are sufficiently in earnest to study it rather than merely peruse it, a deeply occult interpretation of the Christian Scriptures. But the author herself points out that while it is a text-book to be studied in order to develop the knowledge of deep principles, the spiritual truths here enunciated, unlike intellectual principles, are understood through the indwelling Spirit. "Spiritual unfoldment," she says, "is of the heart rather than of the head, though the two unite to form Truth, the consciousness gained in the outworking of the divine principles."

The first day of the new year witnessed the passing out of the physical form of a prominent and highly respected figure in occult circles—Madame Isabelle de Steiger.

Although an old lady of ninety, her mental faculties remained alert and active till she end. Only a few

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days before her death from pneumonia I received a long communication of eleven full pages in her own handwriting, dealing with the subject of alchemy, and in defence of the views of her old friend the late Mrs. Atwood, author of A Suggestive Enquiry into the Hermetic Philosophy.

Few people probably have had a wider experience of the many different branches of occultism and psychical research than had Madame de Steiger. Spiritualistic, theosophical, anthroposophical, hermetic and rosicrucian circles were each in varying degrees and at different periods the focus of her activities. The earliest days of the Theosophical Society in England found her in close touch with Madame Blavatsky and Mr Sinnett. Only with the formation of the inner Theosophical group, now known as the E.S.T., were her sympathies to some extent alienated. Of unusual mental independence, she refused to shackle herself with anything in the nature of what she considered to be a dogma. Quite honestly she felt, when the question arose as to signing a pledge of obedience to the "Masters," that she was unable to take this course. With a decided leaning towards the Christian tradition, Madame de Steiger found herself in a similar position, with regard to the theosophical mahatmas, to that of her intimate friend Dr. Anna Kingsford, by whom the existence of the "Masters" was regarded as "possible, but not proven."

Between Madame de Steiger and Anna Kingsford a deep bond of affection subsisted. For Edward Maitland she also cherished a high regard, and few things annoyed her more than the mischievous tittle-tattle with regard to the relationship between him and Mrs. Kingsford. As a matter of fact, the state of Anna Kingsford's health was apparently such that it was deemed inadvisable for her to go about much alone. The duties of the Reverend Algernon Kingsford, who was very devoted to his wife, kept him for the most part away from London, so that it was arranged that Mr. Maitland, his personal friend and a distant relative of his wife's, and some years her senior, should take charge of her during his absence. The death of Anna Kingsford at a comparatively early age appears to have affected Madame de Steiger with profound grief.

A salient feature of Madame de Steiger's philosophy was the doctrine of spiritual regeneration in its various forms. This theme finds expression again and again, both in her fugitive articles and papers, and in her more formal works such as On a

Gold Basis and Super Humanity. During the latter part of her life, she was much influenced by the teaching of Dr. Steiner, in which may doubtless be found another proof of the strong bias in favour of the Western as against the Eastern tradition which characterised her mental outlook.

A frank and outspoken nature, in combination with a generous disposition, caused Madame de Steiger, it is to be feared, to be as heartily disliked in some quarters as she was warmly regarded in others. Judging from some of the comments in her *Memorabilia* which Messrs. Rider & Co. will be publishing this spring, she could be as cordial in her expression of appreciation of the good in those with whom she came in contact, as she could be unsparing in her criticism of what she believed to be unjust or otherwise worthy of her disapprobation.

Besides her interest in mystical, occult and psychic matters, Madame de Steiger was keenly appreciative of music and unswervingly devoted to art. As an artist, indeed, she attained no little distinction, even though the much coveted "R.A." was denied her. It is interesting in this connection to note that there is presumably in existence somewhere in the Theosophical headquarters at Adyar a portrait of the Master Morya, which she painted for Colonel Olcott from a sketch, or rather the photograph of a sketch supplied by him for the purpose. Madame de Steiger had every reason to suppose that the picture reached its destination, but she records her great disappointment at having received no acknowledgment of her generous gift. sorrows and disillusionments, the joys and achievements of so long and active a life, however, will yield a rich harvest for the Ego's transmutation into still greater power for service, who can doubt? Even in the case of those who loved her best, we feel sure the sense of loss will be overshadowed by the calm satisfaction to be derived from contemplating a course well run.

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In a recent issue of this magazine, reference was made in the section devoted to Periodical Literature to a communication made by Mr. James M. Pryse to the Canadian Theosophist for September 1926.

"We note with satisfaction," says the writer of this Section,

"that Mr. J. M. Pryse's contribution to the

Canadian Theosophist on the subject of the

Secret Doctrine is reprinted in the Theosophical Review. According to an old accusation

brought forward in Theosophical circles which are hostile

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to Adyar, when a day came for reprinting the magnum opus of H. P. B., Mrs. Besant and Mr. G. R. S. Mead tampered with the text, making unwarranted changes in the manuscript of the third volume and suppressing a fourth. It happens fortunately that Mr. Pryse, whom we remember, had charge at the time of the printing office connected with the Society, and supervised the work of printing. He testifies that the work of revision was confined to (1) the correction of typographical errors overlooked in earlier editions; (2) mistakes arising from the fact that the original MS. had not been 'properly prepared' for press. . . . As regards the fourth volume, only a few pages were found, but it is thought that it was intended to contain the E.S. instructions of H. P. B., and they were added to the third volume. mendacious charge has been repeated so often in print and by word of mouth that we are glad to do what is possible on our own part that it may be put to silence henceforth and for ever."

So far as it goes, this avowal on the part of Mr. Pryse constitutes indeed a source of profound satisfaction. "As I was for four years in the London headquarters, had charge of the printing office, and printed the revised Secret Doctrine, I naturally had every opportunity to know the facts," he says. He then proceeds to state that "no changes were made by Mr. Mead or Mrs. Besant except such as should have been made in the original manuscript before printing." What could be better calculated to silence the charge of unwarranted tampering than this? Unhappily, it is difficult to know what value to place on the testimony of this witness, since he stands convicted out of his own mouth of having expressed diametrically opposite views to those embodied in the above unequivocal statements. Writing in the American magazine Theosophy (successor to the late Mr. Judge's magazine, The Path) for September, 1897, Mr. Pryse, over his own signature, stated that:

"Those who have compared the first editions of Volumes I and II with the Third and Revised Edition know the deadly results of Mr. Mead's and Mrs. Besant's 'editing.' It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted her valuable manuscripts to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretence of correcting 'errors of form' and have sought to decry her in insulting prefaces and notes. Errors she undoubtedly committed, but for every needed correction her

editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the 'improvements' they have made in her English are more than questionable. Fortunately Volumes I and II may hereafter be reprinted from the first and unrevised edition, but it is to be feared that Volume III is practically lost to the world, hopelessly mutilated as it now is."

One or other of these flatly contradictory statements must be untrue. Which is it? "A comparison of the original edition itself with the 'Third and Revised Edition,'" says *Theosophy\** (Los Angeles), will answer this question. "Scarce a page of that comparison but will prove from one to a score of corruptions."

An informative communication from the Hon. Mrs. Davy which appears in the correspondence column of the present issue of this magazine, offers further information, if such were necessary, to enable the reader to draw his own conclusions in regard to this question. Averse as we are to entering the field of theosophical politics, if we may be permitted the use of such an expression, the interests of justice seem to demand that this point should be given the fullest publicity, and every opportunity be afforded to those who sincerely desire to acquaint themselves with the truth, to come into possession of the necessary data upon which to form a judgment.

THE EDITOR.

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<sup>\*</sup> December 1926 issue

## OCCULT FACTS AND FANCIES By E. A. CHAYLOR

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THE injunction to 'prove all things' is of wide application, but it has special significance for the student in those fields of research which we designate by the general term 'occult.' Such a one should examine for himself—he should beware of accepting the statements of others merely because they have achieved a reputation, or occupy positions of prominence as popular leaders. Modern reputations are usually the result of clever advertising.

Hundreds are deflected from the path of true knowledge by reason of a blind adherence to personalities. They forget that the first qualification is Discrimination—a faculty to be used every hour of every day, and not to be merely talked about. That 'Mr. So-and-So says it' is sufficient for these self-deluded ones.

People of this type will tell you (in extenuation) that, having no psychic ability of their own, they are unable to prove for themselves the validity of the statements they would accept. The reply to that is—For the vital issues, the things which are of teal importance, psychic power or vision is not needed: all that we need is common sense and a knowledge of the Law.

When an occultist uses the expressions 'natural Law' or 'Divine Law' he has in mind something much more significant than the average person usually understands by that term. Law, in the sense in which he uses the word, is much more than a rule of conduct or a method of operation. Divine Law is a statement in terms of the conditions under which manifestation becomes possible, and of the essential nature of the things or conditions manifested.

To say that the Law of Gravitation is the cause of an apple falling to the ground, is not strictly correct. The apple does not fall in obedience to a certain rule which governs the motion of a detached 'inanimate' body. The Law is, because the apple falls. That is to say, Gravitation is a statement or revelation of certain essential conditions which govern manifestation on the physical plane. To the superficial thinker this may seem like a distinction without a difference, but that difference, which escapes the notice of the majority, is of real importance when we attempt to study occult truths.

# THE OCCULT REVIEW

In this sense then, we may state that every plane of being is subject to divine Law. Furthermore, as we advance in knowledge we shall come to realise that these Laws are not complex in their essence, but exceedingly simple. Also we shall learn that the great fundamental laws of Nature operate unfailingly and without exception upon every plane of manifestation, from the highest to the lowest.

The Septenary Law, and the Law of Analogy are amongs t those facts of manifested being which are invariable and unfailing upon all planes. It is because of the existence of these fundamental Laws, and his knowledge of them, that the occultist is able to work 'from the universal to the particular,' thus inverting the slow and uncertain methods of the modern scientific investigator, who prefers to work from the particular to the universal. The former starts with a groundwork of certain knowledge; the other must depend upon the uncertain triad of premise, inference, and deduction.

For the occultist these two primary Laws provide an unfailing test, a measuring-rod against which he may lay any observed fact, any statement, any hypothesis. If he does this he may know at once, and without doubt, the validity or otherwise of that which he is considering. There are many subjects upon which the greatest confusion of thought exists, and these form the basis of innumerable articles, of addresses, and of many published books of pseudo-occultists of different schools. The result is a mass of half-truths and conflicting statements from which the discriminating seeker after truth must winnow an occasional grain from a super-abundance of chaff.

One of the most widely discussed of these subjects is that of after-death conditions, and in this connection the most empirical statements are made by 'authoritative' persons or schools. There is no doubt that those who make such statements rely largely upon the fact (as they think) that no one can prove them to be wrong. They are ignorant of, or have forgotten, the existence of the Law of Analogy, and the sevenfold nature of all manifestation.

For obvious reasons orthodox theological conceptions may be left without comment, but we will consider such ideas as are current among Theosophists and certain 'Rosicrucian' Fraternties, for these may be taken as representing the high-water mark of exoteric thought on the subject. A study of the writings and teachings recently put forward by the leaders of these schools

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will lead us to certain general conclusions, and it may be noted that both these bodies are in agreement as regards the broad outlines of their beliefs. Without labouring details, their accepted teachings may be epitomised as follows:

At 'death' the etheric body withdraws from the dense physical body and thus becomes the lowest vehicle of consciousness. After a longer or shorter interval, consciousness is withdrawn from the etheric vehicle and the man, in his astral body, becomes a dweller in the astral world for a comparatively long time.\* This is a period of purgation during which the man reaps the psychic harvest he has sown in the physical life just closed. From the astral plane, the egoic consciousness—the real man passes successively through the various sub-planes of the mental world, while the cast-off astral body (or shell) finally disintegrates, as did the etheric and dense physical bodies. Ultimately the conscious entity reaches the Causal plane, the true home of the ego, and remains there 'working up experience into faculty' until he goes out again upon another cycle of incarnation.

We are thus presented with a picture of the central consciousness (or Ego) withdrawing from its outer vehicles successively and in the order of their density, and we are informed that this withdrawal of the life-principle is followed by the complete disintegration of the vehicles in question after a longer or shorter period. Let us now see how far these statements are in agreement with the universal laws of manifestation.

The theory is admittedly a good one; it is good because it contains about 75 per cent. of truth, and so is in apparent agreement with those facts which are considered in relation to it. There are, however, other facts which are not brought into the argument at all, but are prudently kept in the background. Two of these facts are the fundamental and unvarying Laws previously referred to—the Septenary Law, and the Law of

Careful analysis will show us that the 'steps-and-stairs' theory of successive withdrawals and complete disintegrations will not square with those divine Laws which govern all matter upon all planes of manifestation.

All manifestation is seven-fold in its nature, and this divine SEVEN is separable into the THREE and the FOUR, the triad and the quarternary. In the universal Scale there are the Seven Primary Rays, the Seven Cosmic Planes, and the seven lower

<sup>\*</sup> Some have stated for about twice the length of the ordinary physical life.

(or manifested) planes: also the seven principles or vehicles which constitute the perfect man in manifestation. From highest to lowest, in every instance and on all planes, the correspondence is complete. There is no divergence, there can be no divergence from the Universal Law, for the sufficient reason that were divergence possible, upon even the lowest subplane of manifestation, the result would be disharmony and chaos—Supreme Being would be disorganised; the Eternal, the Changeless, the Sure, would become temporary, fluctuating and uncertain.

It is plainly necessary that we be willing to put aside, or at least investigate closely, our incomplete theories, and impartially study the bearing of these two primary and universal Laws of Being upon the subject under consideration. Man is a sevenfold being, and for our present purpose we may mentally subdivide the seven into the three and the four—the Ego or Triad which forms the Higher Self, and the lower quarternary which composes the personal or lower self. These facts are generally recognised, but what is too often ignored or lost sight of, is the fact that each of man's seven vehicles is itself of a seven-fold nature: this gives us forty-nine sub-divisions, and, by the Law of Analogy, exactly corresponds with the forty-nine sub-planes of manifestation.

During life, i.e., physical incarnation, Man is a complete entity, and were his powers fully developed he possesses the means of functioning on all planes. Death is the periodical withdrawal of the Ego from the four lower planes of manifestation, but that withdrawal is not complete in the sense usually understood and taught in the before-mentioned schools. Their error lies in the statement that the Egoic consciousness withdraws completely (after a longer or shorter interval) from each of its four lower vehicles, and that these vehicles are fully and finally dissolved by subsequent disintegration.

As we already know, the Egoic consciousness (a triad) descends into and takes possession of his four lower vehicles when the time for another experience in the physical world has come. That is to say, 'The Three falls into the Four.' (S.D.) Let us examine this process with a little more detail, and so avoid later misconceptions. That which 'falls into the four' is not a vehicle, nor anything related to the Rupa or form levels: it is the Life-Essence or Principle of the Ego. This is projected downwards (or outwards) through the four lower planes or states

of matter and consciousness. In its passage it draws to itself such atoms of the several planes as are attracted to it by vibrational affinity—the positive Life-Force or Essence attracts the (relatively) negative atom or form.

It is this principle which is involved in the rebuilding of a planet or world from its 'laya-centre' and which is referred to in the Secret Doctrine. Students would do well to consider just what a laya-centre really is. In effect, it is that nucleus of permanent form which exists perpetually upon every plane of manifestation. That is to say, the form is permanent during the major cycle or manvantara. Whether we are considering the life-history of a world, a human being, or a single atom is immaterial, for in each and all cases the process is the same. The informing consciousness first revivifies the existing laya-centre of the previous form, and then builds upon and around it the new form.

The question now arises—at what level or upon what subplane do we find the laya-centres of forms upon any given plane? In all cases it is found at the level of the fifth sub-plane, counting upwards from the densest or outermost and regarding it as the first. For this statement we have a full and exact corroboration in the Law of Analogy. In the case of Man, as a complete being, we know that the Ego exists permanently upon the fifth (or Causal) plane—not sub-plane—so that the Ego may be considered as the laya-centre of the *complete* man. It is the relatively permanent starting-point for the building of fresh forms on lower *planes* with every new cycle of incarnation.

In exactly the same way, the fifth sub-plane preserves the laya-centre which is the starting-point of every new form built up of the materials of that plane. It is the home of the 'permanent atom' of each plane, and the permanent atom itself may be considered to be the nucleus of the nucleus—the centre of the laya-centre.

Exactly the same thing occurs to the atom in that process which has been termed 'transmutation.' The life-force withdraws from the four lower or outer expressions (these are Prithivi, Apas, Vayu and Tejas) and passes into the Akashic, or fifth state, which again corresponds to the causal plane in the case of the Ego, and is the permanent laya-centre of the atom. The life-force then re-combines the four other elements at a higher or lower rate of vibration, with the result that a different form or material is produced. As the process is identical in the

case of a world or of a single atom, are we justified in imagining that Man is an exception to Universal Law? He is composed of the same elements, and the Law on all planes is invariable.

It therefore follows that the process of metamorphosis must also be the same in all cases, and we are justified in making the following statement. At the moment of 'death' consciousness withdraws from the four lower sub-planes of each of the four lower planes. On the three higher sub-planes of each plane it still persists, to the extent necessary to hold together or perpetuate the laya-centre of that plane. If this were not so, the so-called 'permanent atom' and its surrounding aggregate could not exist as a distinct vehicle or form—there could be no laya-centre, as its component parts would have been dispersed. In every case, and on all planes, atoms are only held together by the action of an informing life-principle. Every occultist knows that Consciousness is Life, and vice-versa. In this case it is the consciousness of the Ego, and that alone, which causes the persistence of the laya-centre from incarnation to incarnation.

Let us consider the matter from still another angle. We know that all manifestation is seven-fold, and that every completed form on every plane is therefore seven-fold in its nature and expression. Man, while in physical incarnation, is a complete entity, possessing seven vehicles—one for each plane of manifestation. He is a complete human being, and that condition persists for the full term of his incarnation. Similarly, the Ego is a complete egoic form or entity, and must, for the full term or life-cycle of the Ego, maintain and retain a seven-fold mode of expression. This means that the Ego must retain its individual mode of expression upon each of the seven planes of manifestation for the whole Cycle of its Egoic existence. Were this not so, were the Ego to lack for one single instant contact with, and a mode of expression in, any one of its seven planes of manifestation, it would be incomplete.

In that case the condition of the Ego would be analagous to that of the personality if, every month or so, it had to lose its outer and dense physical form and exist on the higher sub-planes of the physical in, say, a gaseous condition. As this is not so with the personality, what grounds have we for the assumption that the Ego, the Individuality, must suffer periodically such a grotesque and un-natural limitation? No! as long as any form, be it that of a planet or an atom, a man or a deva, remains in manifestation, that form is sevenfold in its nature and expression.

The Ego is no exception to the general Law: so long as He remains an Ego he retains the ability and the means for expression on each of the seven planes of manifestation, At the death of the personality, the lower quarternary, the Ego withdraws His life-force from the four lower sub-planes of each of the four lower planes, but He retains His means of expression and action on the three higher sub-planes of these. Therefore, and in that way, He remains Himself complete, untouched, and sevenfold as an Ego.

From 'The Secret Doctrine' we know that 'the Three falls into the Four' and this fact applies to planes and to sub-planes equally. It therefore follows that the 'Three' must later withdraw from the 'Four,' and this also applies to both planes and to sub-planes: thus the Law of Analogy and the Septenary Law are fulfilled, and are in accordance with the statement here advanced.

Another and most important point is the fact that the with-drawal of the life-forces by the Ego from the four lower levels of each of the four planes is a rapid process, begun and completed without break or intermission. On these lower levels conscious life is extinguished very soon after the 'death' of the physical body: at that time they perish, so far as intelligent conscious existence is concerned, and only the 'shell' remains until such time as its atoms are dispersed. The thoughtful reader will see that this involves issues which are far-reaching and of immense importance—the whole question of purgatorial after-death experience will need to be revised. The truth is, that 'the sins of the body' i.e., the lower quarternary, are expiated not in a discarnate condition as is invariably taught, but in corresponding vehicles and upon their respective sub-planes in a subsequent incarnation.

In 'The Mahatma Letters' on page 101, occurs the following, written by the Master K.H. "And while the Karma of evil steps aside for the time being, to follow him in his future earth-reincarnation, he brings along with him but the Karma of his good deeds, words and thoughts into this Deva-Chan" And again, in the same paragraph—"They will have to pay for their sins, voluntary and involuntary, later on." (italics mine). These words are significant and will repay very careful study. Those who have spread the commonly accepted ideas on the question of astral plane purgatorial experiences, will have to explain why it is that the discarnate entity must 'pay for his sins later on' (i.e., after

re-emerging from Devachan) if they have already been worked out on the astral plane at the close of the last earth-life.

The true explanation is to be found in the fact that the nucleus of all retributive Karma remains in the 'laya-centres retained' by the Ego on the lower planes, and is rendered operative only when the Ego revivifies them for a succeeding incarnation. It is then worked out by the new principles on the four lower subplanes of each of the four lower planes. Here it may be well to point out that we are considering only those cases in which the normal procedure is followed: in cases of unusual depravity or of suicide other issues are involved, and it is largely owing to the fact that these have been confused with the normal course, that wrong ideas have been circulated.

The student is advised to work out for himself the bearing of these facts upon the vexed question of 'identity' in the matter of spiritual messages and phenomena generally. In this connection the Master K.H. writes: "... but you are mistaken when adding to the above assurance that 'the spirits of the departed hold direct pyschic communication with Souls that are still connected with a human body—for they do not. The relative position of the inhabited worlds in our solar system would alone preclude such a possibility. . . . However etherial and purified of gross matter they may be, the pure Spirits are still subject to physical and universal laws of matter; they cannot, if even they would, span the abyss that separates their world from ours." (Mahatma Letters, page 45.) Note the statement that the spirit is still subject to physical and universal laws of matter.

The presentation of these facts will be new to most people—so new as to come as a revelation, but they are in agreement with the unswerving Law. It may be objected that neither H.P.B. nor the Masters have given these details before, but it should be remembered that, while much is given, something must always be withheld. The facts which have been partly explained above are common knowledge to every Initiate, but for good reasons they have not until now been given out publicly; they have been known only to those who stand within the circle of Initiation. Now, and for the first time, it is permitted to publish them at large. Hitherto those who knew kept silence. But others, boasting a knowledge they have never possessed, have not kept silence. In order to grasp and keep personal power and position they have transgressed the elementary rules of Right Thought and Right

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Action, palming off upon their less instructed followers as Occult Truth their own imaginings.

It is not a question of the validity of the present contentions versus those other statements, but of a conflict between the generally accepted teachings and the known facts of Universal Law. The writer merely points out those discrepancies which others seem to have overlooked. The current teachings are as erroneous and unverifiable as were the statements advanced (and still maintained by certain Theosophical writers) in the famous Mars-Mercury discussion. Strangely enough exactly the same principle is at stake—in both instances their teachings violate the Septenary Law of manifestation. This being so (and it is so) how are we to regard those claims to seer-ship and advanced occult standing, claims which if genuine involve a knowledge of these truths? It is an interesting question, far-reaching in its effects, and worthy the consideration of every thinking man.

The time has come when humanity must prepare to take a step forward in Race-consciousness. Those Who have its evolution in Their charge are now sending out a fresh impulse of spiritual power and knowledge in order that its accomplishment may be made possible. The White Lodge is commencing a further Work for the help and enlightenment of all. Knowledge—true knowledge—is to be made available, but before we may 'reveal that which is hidden' we must first 'strip away the false.' To that end there are coming into incarnation at this time THOSE WHO KNOW

# THE GNOSIS AS A CHRISTIAN SYSTEM By JEAN DELAIRE

ALTHOUGH Gnosticism is, in its oldest schools, pre-Christian—for modern scholarship, agreeing in this with ancient traditions, has traced its leading tenets to Hinduism—it is as a Christian system that it makes a special appeal to the thought of to-day. For in many of its more daring speculations—in the fearless Biblical criticism of a Marcion, the universalism of a Valentinus, the mystical conceptions of a Basilides—Gnosticism actually anticipated by close on two thousand years some of the most modern interpretations of Christian doctrine.

Of pre-Christian Gnosticism, as represented chiefly by Simon Magus—that bête noire of Early Christianity—little is known, and that little obviously distorted by its prejudiced biographers; but even this little suffices to show that Divine Immanence was as much a fundamental tenet with Simon and his school as with the ancient Vedic philosophers. This fact emerges with special clearness in the quotations from Simon's book, The Great Announcement, which we find in the works of that over-zealous Church Father, Hippolytus.

"For Simon," says Hippolytus in his Refutation of all Heresies, "designates the Principle of all things 'Boundless Power' in the following words: 'This is the Book of the Declaration of the Voice and of the Name, from the inspiration of the Great, the Boundless Power. Wherefore the same is sealed, hidden, wrapped up, stored in the dwelling wherein the Root of all things is established.' This dwelling, he says, signifies Man here below, who is born of blood, and also signifies that there dwells within him 'Boundless Power,' which he asserts is the Root of all things."

The mystic "dwelling" of the Boundless Power, or Absolute, is thus identical with the "city" of Brahm, the "city" of Vishnu, which in Indian sacred scriptures is the mystery-name for Man—the "temple" of King Solomon in the Kabbala and various modern secret societies.

It seems strange, therefore, that the Fathers of the Christian Church, who of all others should have understood and welcomed any allusion to what is, after all, the central doctrine of

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Christianity, should have so persistently attacked its most philosophic exponents, the great doctors of the Gnosis.

If it be true that Simon Magus was the Father of all heresies (i.e., Gnosticism) as the good Church Fathers asserted, it is easy to see how the *Christian* Gnostics who followed in his footsteps would naturally interpret the doctrine of Divine Immanence in terms of the universal Gnosis. In the One who said "The Kingdom of Heaven is within you," they would recognise the Messenger (or at least one of the Messengers) of the Virgin of Light, the Eternal Wisdom of God; and in all their teaching they would seek to emphasise the inner, esoteric, and also the more philosophic aspect of the Gospel of Jesus Christ.

And it is precisely this which gives to Gnosticism its peculiar and everlasting value—that while the champions of orthodox Christianity remained content with the outer teaching, that which was given to the multitude in parables, Gnostics, faithful to their title, sought the inner teaching, the hidden Gnosis, revealed only to those to whom it was given to know the mysteries of the Kingdom of God.

Basilides, whose Christology is one of the most remarkable of the various Gnostic systems—although he was said by some of his opponents never to have professed Christianity—wrote four-and-twenty Books of Exegesis or Commentaries on the Gospels. These, like most Gnostic Scriptures, fell a victim to the fanaticism of the age; but still more deeply to be deplored is the loss of his Gospel, which, according to tradition, contained the secret teaching given by Jesus to Mathias after the resurrection.

Like all Gnostics, Basilides was a master of the art of symbolism, and in his cosmogony, (with which his Christology is inextricably interwoven) he describes the creation of the world in the vivid imagery of the Universal Seed—a close parallel to the World-Egg of Hindu mythology—from which are in turn evolved the triple Sonship, the Great Ruler or Demiurgos who creates the world of the Archetypes, and the Second Ruler who creates the material universe. It seems more than probable that by the "Triple Sonship" Basilides, who like most Gnostics looked upon Man as in a quite literal sense the dwelling place of the Deity, meant both the Logos and the incarnated divine Seed, or immortal Self in man, itself threefold since it is made in the image (i.e., contains all the potentialities) of the Triune God.

His description of the Sons of God confirms this view, for he tells us that they are "the Spiritual Men (Monads?) left here

below to guide, correct and perfect our souls which from their nature have a downward tendency." And he further says:

"When the time was come for the manifestation of the Sons of God, the Gospel came, penetrating through every Power, Dominion, and Name that can be named, although the Sonship did not come down from His place upon the right hand of the Incomprehensible God beyond being . . . (But) the Light descended upon Jesus, the son of Mary."

It is fairly evident that, here as elsewhere, Basilides uses the word Gospel in the sense of the Gnosis, and the word Gnosis in the sense of the Universal Wisdom of God (Nous). In a passage which, although in turn overlaid and mutilated by his biographer, yet retains something of the austere beauty of an ancient creation hymn, Basilides describes the coming of this Gospel through all the cosmic spheres, each sphere in turn illuminated by the Divine Light until, from the celestial, the archetypal, and the ætherial worlds, it reaches the earth. There "the light...descended upon Jesus, son of Mary, and he was illumined, being caught on fire in harmony with the Light that streamed into him."

It has been suggested by several commentators that "Mary" here stands for the human body, or—in a cosmic sense—for matter, or the material universe, wherein the "Son" descends, becomes incarnated, and from which He will become liberated at the end of manifestation. "For," continues Basilides, "the world shall hold together and not be dissolved until the whole Sonship... shall follow after and imitate Jesus, and hasten upward and come forth purified. ... When, then, the whole Sonship shall have ascended ... then shall the whole creation become the object of the Great Mercy; for it groaneth until now and suffereth pain and awaiteth the manifestation of the Sons of God. ... And thus shall be the restoration of all things . . . in their appointed cycles."

It was no doubt this conception of the Christ as a cosmic Power who overshadowed the perfect disciple Jesus—and of the Gospel as a message of liberation to all mankind—which brought Basilides and his school into such sharp conflict with the orthodoxy of his age; yet to the impartial student of to-day it is obvious that the doctors of the Gnosis deemed it little short of blasphemy to say that the Eternal Son—to many of them a personified Attribute of God—had been born of a woman and subjected to all the infirmities of our human nature. Basilides in particular affirms and re-affirms this

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belief in many passages quoted from his works. The "Uncreated Eternal Father," he tells us, sent into the world his First-born, Divine Mind or Wisdom, "in the form of Christ;" and this Christ "appeared among men as the Man Jesus. . . . " But this "Divine Power, the Mind of the Eternal Father, is not corporeal, and therefore cannot die."

Thus they were labelled Docetae or Illusionists by their opponents, because they taught that many of the appearances of Jesus to his disciples were purely phantasmal-i.e., non-material-a view which has been shared, and badly defended, by more than one advanced thinker of to-day.

Valentinus, the reputed author of the Pistis-Sophia—that Bible of Gnosticism—and by his contemporaries looked upon as the greatest of all Gnostic doctors, is believed to have been a pupil of Basilides. If this be true, may we not perhaps, through the pages of that wonderful book, come into closer touch with Basilides' inner teaching than is possible through the mutilated quotations of Hippolytus, Irenaeus and other haeresiologists? in this inner teaching may we not—if we accept the tradition that Basilides was himself a disciple of Matthias-trace some of the secret sayings of Jesus Himself?

The Pistis-Sophia is the only Gnostic Scripture which has escaped the destructive zeal of its opponents—the only one, therefore, that gives us a first-hand knowledge of its fundamental doctrines. It is a work of bewildering complexity, containing much matter that to the modern mind seems irrelevant; but here and there, in words of extraordinary beauty, we are told of some of the Mysteries of the Kingdon of God in men.

Master, my Indweller of Light hath ears, and I understand every word which thou utterest," says Mary Magdalene to her Lord; and this might almost be said to be the keynote of the book, as it is of all Gnosticism—the in-dwelling of the Divine light, the Christos, in every heart of man, the apprehension of the Light by the light, of the Light universal by the light incarnate.

Around this theme are grouped the various "mysteries" revealed to His disciples by the Risen Christ—the pathway of souls, the cycles of incarnation, the way of attainment of Divine consciousness, the supreme and eternal sacrifice of the Son of God. Step by step—speaking ever in the name of the Eternal Son—Jesus. leads them to the uttermost mystery, to that Pleroma or Plenitude and Company to the Company of tude of God which He calls the Kingdom of Light. "Strive together that ye may receive the mysteries of light in this time of

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stress, and enter into the Kingdom of light."... "And Mary answered and said: 'Blessed are we among all men because of this that Thou hast revealed unto us!""

Thus we find in those ancient Gnostic systems a Christianity that was a philosophy as well as a religion—a metaphysical as well as an ethical system—a Christianity that in a certain sense was rationalistic, for it sought to understand the problems of the universe and of man, and the relation between them—a Christianity that allied itself to a Gnosis that was itself the innermost teaching of every great religion of the past. May not some of these tenets, especially that of the "In-dweller of Light," the Christ within, through whom alone man may reach the Supreme, illuminate in turn some of our modern problems, help us to a clearer realisation of these ancient—ancient because eternal—ideals?

## HELL By PHILIP HARRISON

Sunk in the lowest depths of Hell,
My lost soul sits in ecstasy,
In fatuous faith that all is well,
And will be, through eternity.

All joys which man's gross mind conceives,
All pleasures which on earth entice,
My soul partakes of, and believes
Itself to be in Paradise.

This is the tragedy of Hell,

That, till my own will sets me free,

The mud and slime in which I dwell

Should seem a paradise to me.

# THE THEOSOPHICAL REVIEW

The attention of all interested in Theosophy is directed to the above journal. Its object is to spread knowledge and discussion of Theosophical and allied subjects and to keep its readers in touch with all developments that tend to bring modern thought into line with the Ancient Wisdom. The editor is appointed by the Theosophical Society, but the Review is not an official organ; consequently, while being in no sense disruptive, it can often enter into broad speculations and debate unrecognised policies which call for the forum of open discussion. This is particularly the province of the editor in his monthly Outlook, to which he brings not only wide experience as a journalist, but a very real desire to serve the cause of Theosophy.

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## THE UNTIMELY BIRTH OF KNOWLEDGE By K. M. TARBAT

RUDYARD KIPLING in his latest book strikes a profound note in his story, "The Eye of Allah." It may not awaken complete response to the author's thoughts in the minds of all, for beneath the tale lies a suggestion of a truth far deeper than the casual reader would notice. "It would seem the choice lays between two sins," said the Abbot of St. Illod's, "To deny the world a Light which is under our hand, or to enlighten the world before her time "

Is it better to keep to ourselves what we have learnt or discovered and know to be true, or to disclose our knowledge to a world which is still unfit to receive the information, and at the best would disbelieve, if not punish us for our disclosures? is what he meant, and in those days such knowledge was indeed a dangerous possession if contrary to the orthodox views held by those who claimed the sole right to possess any knowledge whatever. Mother Church, as the Abbot said, forbade the disclosure of all knowledge she deemed contrary to her teachings and doctrines, and effectually restrained those who had discovered any new facts of nature, or had invented anything which would disclose more than the five senses normally taught, using such means to do so as the unlimited authority she possessed allowed her to employ. She claimed to know all that man is allowed to know so far as the material world was concerned, as she did the truths of the spiritual, and protected her preserves most rigorously against anything which might clash with them, though amongst her servants were many who knew more than they cared or dared to say openly for fear of her displeasure.

The study of nature in its various branches had to be carried out ostensibly for other objects which would not clash with orthodox views and beliefs; discoveries made and knowledge gained were "camouflaged" by symbols and cryptic formulæ which were only decipherable by the initiated, methods of concealment very necessary if research were to be made free from ecclesiastic interference. Alchemy represented modern chemistry as astrology stood for modern astronomy, hiding their purpose under other objectives; while invention was only

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allowable if results did not disprove the authoritative statements of Mother Church. The telescope and magnifying lens were forbidden because they proved nature to be otherwise than as stated to be on ecclesiastic authority. Verily Science was indeed "occult" in those days, though that designation did not bear then the meaning it now does.

Such were the "Dark Ages," and dark indeed they must have seemed to those who yearned to enlighten the world with discoveries they had made, or knowledge gained in the realms of Nature. Some, like Galileo and Giordano Bruno, braved her wrath, with what results we all know. Heresy was the unforgivable sin, and short work was made with any who dared to differ from Mother Church, and openly say so. But Truth would not be stifled, her power waned, and the minds of men were gradually opened to wonders of which they had never dreamed, dispelling the clouds of ignorance and superstition which for centuries had enveloped them.

Though knowledge gradually increased, thus improving the material condition of mankind by the freedom of thought to which it gave rise with liberty to employ it, some restraint seems to many people to have been needed. Material progress so outstripped what we call "spiritual," that until recent years the latter seems to have been forgotten, for it did not keep pace with material advancement, and so retain the former within limits suitable to the state of man's evolution. It was like putting a dangerous weapon in the hands of a child ignorant of how to use it, or so mischievous as to do so improperly if given the chance.

The nineteenth century was, above all, a century of increased knowledge which with the first flush of acquisition was believed to be "the Truth, the whole Truth, and nothing but the Truth," a result of kicking over the traces of dogma and creeds previously believed to be indisputable. We can look back now with a smile in the light of our further knowledge upon statements then made by the highest authorities; but that we can do so should warn us that any beliefs now held may also have to be modified by further discoveries and consequent knowledge gained.

The trend of the acquired knowledge of last century was towards material benefits, for the great advance made in everything which would make life easier, more pleasant and enjoyable, and specially facilitate communication, was after all of a purely material and far less spiritual character than might have been the case. We must not forget, however, that the last century was one

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of several great spiritual revivals in a strictly "religious" sense, especially in Great Britain and the United States; movements having for objective, maybe, some Divine antidote or counterbalance to the excessively materialistic trend of man's thoughts and endeavours. One of those to which the century gave birth, known as Spiritualism, seems likely to prove the most far-reaching of them all in more senses than one, appealing as it does to humanity's greatest yearning; while Theosophy, a revival of man's most ancient belief, is of special interest to those who desire to understand the meaning of Life, man's orginand destiny.

Unfortunately, however, many of the discoveries and inventions of service to man made during the past century have been turned into methods of destruction and perverted from their original intention to purposes of evil. Knowledge gained being unchecked in regard to its dissemination as had previously been the case, became common property, and some who could use it turned their attention to how it might best be applied for offensive purposes of war under the plea that they were also defensive.

The Great War was a culmination of such endeavours, and forces of nature of every available kind were brought into service for destructive purposes with results we all know. Nor is man yet satisfied with what he has done, he must search continually for further means and methods of death and destruction under the guise of defence until, unless checked somehow, humanity will destroy itself, and the whole of civilisation as we know it must perish.

Science is ever on the search for greater knowledge, and explores so far as it can all mysteries of Nature, and not content with having in some branches nearly reached the limit of material or physical research, is now striving to learn secrets which Nature has hidden and made "occult" for a very good reason. Science does so because it cannot prove, and consequently denies, that anything which exists is other than material or can be of an entirely different nature to "matter," though what "matter" really is it cannot say, except that it consists of atoms constructed of electrons, protons, and electricity. This statement it can only "prove" mathematically for they are all utterly invisible to our human eyes. Scientists are no longer called "Magicians" or "Workers of Magic," though their discoveries and inventions resulting therefrom would undoubtedly have been termed "Witchcraft" and "Black Magic" but a very few centuries ago. Wireless enables

children to play with one of Nature's secrets of which scientists at present know but little of the whole, and can do so harmlessly because what is known is but the fringe of what lies beyond, and thus they are within safe limits. Were much further knowledge granted or easily obtainable, what would happen can be foreseen by those who glimpse beyond the material plane and thus know that it will be withheld from mankind until humanity has reached a stage of evolution when it could safely be entrusted with it. It seems to be once more the old story of "The Tree of Knowledge of Good and Evil"; the desire for knowledge for which man is unripe, and it is evidently the Divine Will that he obtains it at his own peril if he does, or may not do so, and we should be thankful that such is the case.

Even so, the knowledge now possessed is working towards a culmination which must bring about chaos if allowed to continue. We are too apt to think that "progress" is the sure result of knowledge. True progress can only be advancement when knowledge is applied for the benefit of mankind as a whole, otherwise it becomes a means for retrogression and detriment. The trouble is that we have been taught to train our minds to admit the truth of nothing which cannot be physically proved; to rely only on our five senses and intelligence. Consequently anything which lies beyond such demonstration is inadmissible as truth, or at the best will only be accepted as "possible theory" however demonstrable it may be as fact through other but "unscientific" methods. Occult science offers explanations of much which is so far unapprovable by any means acceptable to modern science in spite of the fact that discoveries since made were foretold and explained long ago by occultists.

Thus it is that everything in nature has come to be regarded solely in a "practical" light, and the hidden meaning of many physical facts carries no weight with scientists. Attempts are being made to bring into the service of man forces which science inferentially thinks exist, and even in some cases believes do, but those who know what the result would be were such efforts to be successful also know that their untimely birth will not be permitted for the sake of the human race itself. The marvels of the atom are glimpsed by science, and some experimenters are hoping to solve the problem of how to "harness" its inconceivable energy. Were it certain that if solved such knowledge would only be applied to the service of man and not disservice, it might be permitted, but assuredly it will not be unless it is ordained that

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mankind must learn another lesson before he realises that there is something else than physical matter in this world. He has not really learned that yet. Science may smile at such statements, but some students of it acknowledge that such is the case, and foresee to what results such premature knowledge would lead. Human nature being what it is, we may not feel flattered by such views of our mental condition; children do not care to be told they are "not old enough" to understand all they desire to know, and do not relish that excuse for leaving their curiosity ungratified, but the simile is applicable, and the same answer has to be given.

Since ecclesiastic control over such matters no longer exists, and governments place no restraint on the acquisition of knowledge or its employment, what is there which can and could do so for the safety of humanity unless it be something beyond earthly influence; something altogether more far-seeing and wise? It is true that no government would permit anything being done to harm its own people, but indirectly that would be the very plea a scientist would urge for the employment of some force of nature he had discovered which could be applied to destructive purposes. He would argue that it should be adopted for offensive purposes and used as a threat of retaliation to be held over an enemy in selfdefence. But the knowledge once gained could never be effectively guarded, and in time would become the property of all nations, as has always happened. The result of the birth of such knowledge would therefore be premature so far as human control of it would prevent evil from resulting, and the position would remain the same as it now is.

A well-known preacher said not long ago when expressing his conviction that modern science had ousted Christianity from its position as a guide through life: "The future is either with Christ or chaos, and unless some rein be placed upon man's proclivity for destruction and mischief he will certainly end by destroying civilisation, and himself with it." That opinion is shared by more than one of our great scientists who know the potency of forces that might be let loose were it known how to do so, nor are grave warnings wanting that some great trouble is imminent should mankind persist in perverting to evil purposes forces of nature of which it has become partially cognisant. The spirit of self-interest and material gain must give place to more altruistic ideals, and man must learn, as he inevitably will some day, that his Brotherhood with all living creatures is a fact and not a figment of the imagination.

## A MYSTICAL DIALOGUE BETWEEN THE INTELLECTUAL AND INTUITIONAL MINDS

BY E. WILMOT LAMBERT

(Concluded.)

"Of the very substance of God (in perfect accordance with the law of all parenthood) we his children, body as well as soul, come. Verily are we begotten not made; being of one substance and children because we are so in very deed and truth."—CALTHROP.

THE INTELLECTUAL MIND (addressing the Intuitional Mind).

THOU unknown Counsellor that dwellest upon the heights, and boastest that thou hast knowledge to bestow; fain would I learn of Thee, if Thou canst solve this twisted tangle of the skein of life.

The claim of Intellect, in the world material, is indeed no idle beaut.

is indeed no idle boast.

Look around and see what Intellect and Science, hand in hand, have wrought together in this working world.

In the world material we are indeed the Masters, and Nature, at our Command, doth yield her secrets up.

Thus do we enlarge the scope of man's dominion; and gain the Masterhood of Nature and her works.

But what is Mind, Life, Consciousness we know not.

The Great First Cause, the Unknown God we cannot comprehend Nor can we solve the mystery of the many problems that confront our daily lives.

These are beyond the range and vision of our thought. If Thou hast aught to tell, speak! I will listen.

#### INTUITION.

And thou wilt never know whilst thou dost but dig and delve into the womb of matter.

Reason and Intellect alone can never solve the mysteries that surround thee.

Know thou that this world phenomenal is but the garment of the Living God

infilled with Spirit Life.

Thou seekest Wisdom in the husks of matter— Life, Consciousness aback of all things, thou dost ignore, and thus do they evade thee.

#### INTELLECT.

What then is mind and energy, and whence come they?

#### INTUITION.

Energy is back of all created things, the inner urge of that which seeks to manifest in all the forms of life.

Behind it is mind producing thought, the great dynamic force of all created things.

Aback of that lies Infinite Mind or Purpose to express that perfect world, and interpenetrating all stands Spirit—God—The Absolute from which all powers flow.

#### INTELLECT.

Thou hast not yet fully told me what is mind. It surely was evolved from matter, the fount and source of all created things.

#### INTUITION.

Nay! Nay! thou dost reverse the process.

The Intellect doth lead thee here astray.

Evolution and Involution are aback of all created things.

Mind is an emanation of the Spirit, and antedates all forms of matter.

It is, indeed, the cause, not the effect or product.

Matter is of mind the offspring. It may be called the child.

Intellect and Reason are two priceless gifts of God,
but unillumined by the light of Spirit will lead thee oft astray.

The finite mind alone can never solve the mysteries of life.

It is beyond its field—

Mind is an emanation of Spirit—God—The Absolute.

It works upon three planes.
The Parent Mind, the Mind of God; the Mind Intuitive; and then man's Intellect and Reason—

Until man's Intellect or mortal finite mind is awakened and illumined from the higher regions of the mind, thy search will be in vain.

Ask of Me who dwell therein, and thou shalt know.

#### INTELLECT.

Thou speakest of Involution. Evolution do I know: what, then, is Involution?

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#### INTUITION.

Evolution is the gradual development and growth of all created things.

Involution is the gradual unfoldment of the Consciousness of God. the creative Spirit within us all—

God pours a little more of Mind and Spirit into the evolving form, and so the two work hand in hand, ever striving towards perfection.

till the body eventually becomes The Temple of the Living God.

The Involutionary urge is ever towards the unfolding within the Ego

of the Realisation of Indwelling Spirit.

#### INTELLECT.

What, then, is matter?

#### INTUITION.

Matter is also an emanation from the Substance of the Living God, a projection of Himself.

Matter and Mind together are the warp and woof of that which has been called

the garment of the Living God.

God is Omnipresent. He is everywhere. He fills all space.

There surely is no place where He is not.

Where else, then, shall we find the Substance wherewith the Universe is made?

Thus are the worlds composed of the One Reality, of this Spirit-Substance emanated rather than created; begotten, not made.

Then, when the worlds have run their course, fulfilled their

they, too, will disappear, and be resolved

into that Spirit-Substance whence they came.

Then will the process of creation be renewed, new worlds be

but always from the Substance of the Living God, the One Reality aback of all things.

#### INTELLECT.

What evidence canst Thou produce, what proofs afford, that what Thou teachest me is true?

#### INTUITION.

Thou hast the evidence within thyself, and all proofs thereof.

Raise up thy head on high.

Seek Wisdom where she dwells enthroned within the higher regions of thy mind.

Then will the Light, the Inner Light of God, o'erflood thy Soul.

Thy mind illumined by creative thought will see new worlds revealed.

Nature will gladly yield her secrets up at thy all-searching gaze. Thus wilt thou gain the Cosmic Consciousness, and realise the Unity of God and man with all created things.

Then in a flash will be revealed to thee

Tust what things are, not what they seem to be.

This is the Inner Light.

This is the Secret Doctrine.

This is the Ancient Wisdom.

This is the Mystic Union.

This is the message I reveal to thee.

Ponder thou well thereon.

Follow this Path: it will lead thee to the mount of Attainment

Call upon Me and I will hear.

It will bring thee Power; it will bring thee Knowledge; it will bring thee Wisdom; and it will give the Peace, Joy, Harmony and Happiness.

THE INTELLECTUAL MIND (as if awakening from a dream).

I cannot controvert thy teachings.

They are beyond the range and vision of my thought.

But I would put them to the test and prove them for myself.

## THE POWER OF THE PROPHET

By MICHAEL JUSTE

I WRITE of the prophet, or, as one can consider him to be, the divine eagle whose natural home is the golden eyrie of Paradise. He it is who has developed a spiritual militancy and strength, a nobility and graciousness, and a mind glowing with the deep fires of wisdom. For he has flown above the time-bound generations. and, with compassion in his heart, pleaded for jewels from the gods to scatter and illuminate the souls and minds of mankind. Heit is who bringeth morning and sweet waters for the imprisoned spirit; he it is who echoes the divine thunders of God, yet disturbs not the hare or the light petal of a flower, though his voice shaketh and crumbleth the fiery hate of lucifer and his angels; he it is who singeth the hymns of the gods and translates their dreams for the keen-eared listeners of the world; and he it was who helped to unfurl the blossoms of light throughout the past civilisations, and will do so throughout those that are to come. For the prophet is one who has been dipped and baptised in the flaming font of Heaven.

The prophet is a spiritual necessity: for he is the clear eyes in the brow of a blind humanity. A tree that stands erect in a crooked forest. For he is one who weighs and measures with the impersonal power of intuition the weaknesses and follies of the period in which he dwells. Through him the spirit of the future plants its seed, quickens within him, and is replanted in the spiritual soil of those who believe in him.

Though there have been many who have had a glimpse of the future, I write of those who, I believe, had a truer consciousness and understanding of this power of prophecy, and they are the inspired messengers and founders of new religions. because of their importance to the development of humanity that I write this article. To-day they are considered the psychological throwback of the social body. Scientists hold that the prophet was but the clever visionary or lawgiver to an ignorant people; a high caste witch doctor to an emotional and unalytical nation. And I believe whoever is blind to the things of the spirit will deem him to be so. For the spirit of a man learns truths by the use of symbols, and they who deny the existence of the spirit do not know the alphabet of the spirit, and so being illiterate cannot read the truths symbolised by the prophet.

## THE POWER OF THE PROPHET

Above the physical, emotional, and mental turmoil of humanity he stands, beyond the three dark atmospheres that confuse and bind the soul of man to Time, and there set free from the distorting elements, he prepares the roads of light for those whose hearts are parched, whose eyes are dimmed and whose minds are darkened. And from his rare, clean altitude his ears are keener to the voices of the future, and his eyes watch the mighty arms of the gods wheel this globe to the scenes their companions have brooded upon and created for the unsuspecting souls of Earth.

Now the clay of the prophet is of a rare sensitive substance, for the higher altitude in which he moves when inspired purifies and sweeps away any evil that may cling to him, and that is one of the reasons why we read of the prophet ascending the mountains, and in the higher realms this is literally true, for evil cannot rise to great heights. And it is on these higher altitudes that they commune with those who dwell nearer to the source of divine realities, bringing back with them wisdom and thoughts made luminous and overbrimming with beauty. These thoughts are given to him to withhold or scatter as he may think fit. For within the prophet dwells much understanding, and any message that he gives is given with a thorough knowledge as to the psychological limitations of that nation or group into which he has incarnated.

But their messages are not for the physical body alone, but for the imprisoned soul which seeks freedom and desire to express itself. And in this manner the message of the prophet stirs the mind to respond to the Higher Self within, and, though generation after generation deadens the voice and blurs the visions of the prophet, yet, ultimately, the body will be compelled to attend and obey the message that the soul has heard, even though they were heard in other incarnations.

Now the age in which we live has become prolific in prophecy and loud with the sounds of their voices. They predict calamities, the dawning of a new age, and the coming of a Messiah. Threats, warnings, prayers, issue from their lips in an ever-increasing flood. And the result is that they who listen are bewildered. And rightly so. The skein of incidents to come are so entangling, so broken up, that it seems impossible to weave all into a harmonious pattern. And from it all comes the question: "Whom are we to believe?" Now one thing is obvious: the prophet must have developed powers that should give him clear sight, and, as I mentioned elsewhere, he must speak from a higher plane. In short, he must develop a higher mental and spiritual clairvoyance. And, if

he can do so, it is a sign of the true adept; for, according to the teachings given me, the white adept, or magician, cannot enter the higher planes unless he is pure and has achieved a certain soul development. This means that the higher elementals would oppose his attempts to enter, if he had not attained. And now, having striven to give what I hope is a clear conception as to what powers a prophet should possess, I shall now quote from some of the information given to me by my teacher:

"A student who has been able to pass through the severe régimes demanded by his teacher is shown those sources from whence information may be derived. There are schools in which, if he is eligible, he may pursue such studies as seership and prophecy. There are different institutions on these higher planes that deal with prophecy in its different aspects. In one college one can read the chronicle of the past, present and future, as Time is measured on this sphere. In another college named the College of the Seers one can learn to visualise from a high altitude of consciousness the events which are taking place on Earth, and by correlating his experiences in vision with the incidents on Earth he can determine, to a large degree, the natural course of events.

"There is a College of Chronicles, wherein records and plans of the past and future are stored, the College of the Seers and the School of the Prophets. These colleges are visited and instruction given. Here the student is tested and trained to observe and understand the events which are to take place in the lower spheres."

The question I asked my teacher was in regard to the method whereby one could know the true prophet from the false. And here is the answer:

"The prophet is an instrument through which flows the impersonal force known as Truth. And few can stand the presentment of truth. And the prophet has been given truth in the form of mental attributes. This form of attribute is a consciousness rendered forth from Justice. If Justice is also Truth, then this attribute is that illuminative quality that awakens the nodes of consciousness within a man's mind, these nodes being in the likeness of the consciousness of Justice."

The above can be explained in this manner: The mental body of man-possesses certain centres of consciousness that lie dormant until a certain truth similar to that centre strikes it. The result is that the centre responds and recognises the truth. Then comes the awakening, that awakening that to the person involved may

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be a form of illumination, or recollection and realisation of a belief the person would never have accepted previously.

Now the prophet knows of these centres, being, as I have said before, an adept as well as a mystic, and in his studies he is taught to understand the minds to whom he is speaking. That, I think, explains why each great religion has had a different form of ceremony and exercise. For these rites and ceremonies were not created in order to hypnotise disciples into belief, but in order that they might develop certain attributes possessed only by them. There are many different forms of consciousness, and the prophet taps that form of consciousness that is flowing towards this planet for a certain group. Each group has its leader, and for them his message is understood. Thus there are many kinds of prophets, and many of these prophets can only appeal and evoke a response from the group to which he belongs. And that is the reason why his appeal to other minds may fall upon stony ground.

Further teachings are: "There are many divisions of prophecy, for it has much to do with the law of Justice, and the prophet must be careful, for to assume the attitude of a prophet is also to assume the responsibility which such a prophet's utterance may bring The art of the prophet is the generalisation of events and the summing up of their manifestations in their entirety. The prophet must also realise how much the law allows him to render forth and he must work according to the Law which governs the giving forth of true prophecy. In other words, the student must be very careful in the giving forth of knowledge which he has gained during his schooling in the higher spheres, and he must be prepared to assume the responsibility incurred to the clan or brotherhood of which he is a member, for, as most students do not realise, a student initiated into a brotherhood becomes at-onement with the group, and any word issuing from his mouth is judged not only by his Higher Self, but by the members about him, and until he has been able to build within his own character and nature of his being that stability which is of the nature of Truth and Justice he is apt to be censured by the wardens of the College, who then determine how far he should be allowed to progress in the wisdom and knowledge of prophetic utterance."

The above teaching proves, I think, to those who believe in the existence of higher realms, that prophecy is another aspect of scientific occultism. It is not a mere blind inspiration or an intense emotionalism, though obviously emotion enters into it—for the language of the higher spheres is in picture-form, and cer-

tain thought-emotions that reach the prophet two translates these pictures and emotions into the language of the country—but a clear and scientific understanding, the result of a scientific training in spiritual things. But this should not blind us to the fact that the prophet is great, for he has achieved an initiation into spiritual heights that has made him indeed godlike.

There is another aspect of prophecy that may explain much that bewilders us, and that is in regard to the number of teachers who write upon spiritual and mystical things and who are continually prophecying. This, I understand, is the explanation: When a group of souls pass over they are still participants in the religion they left on earth. And these groups endeavour to find instruments for their message. I have been told that many of the prophets of to-day are these instruments, who are greatly influenced by the mass-mind and consciousness of these groups who are working upon another plane, and they give to their instruments teachings and inspiration that, to the medium, appears to come direct from God. Now this has two sides: Much of the knowledge may be false and much may be true. And that can only be proved by the student finding out whether they possess a sense of responsibility or otherwise. If otherwise, watch them with great care. I think the above aspect also explains why a number of prophets may give forth a similar teaching though they may dwell in different lands and be far apart, for the similarity may be caused by the fact that the consciousness of these teachers is of the same spiritual order, although I admit that one could say that the prophecies are the same because truth is a thing that cannot contradict or be argued about. But I think the proof of a person being illuminated consists in the fact as to whether he has a sense of responsibility or otherwise, as I mentioned elsewhere. Now, if he is truly illuminated, one of the first things he will know--and this cannot be emphasised too strongly—is that he cannot command, for he knows that man is a servant to one higher than he--one who knows whither and why the soul moves onward, and the time and place when knowledge should be given—and that power is the soul's Higher Self. And it is for this reason that the true prophet does not enforce or expect obedience. He only guides and suggests.

Only by making man conscious of the existence of a Higher Self within him does the prophet help humanity, for in that manner he builds a bridge from this planet to the infinite dominions of the spirit, and it will be in that manner that the laws of God and Justice will come to pass and ultimately reign over Earth.

# GROUP KARMA AND THE GROUP MIND IN OCCULT SOCIETIES

By DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage," etc.

A HIGH initiate of the Western tradition once said to me, "Two things are necessary for safety in occult work—right motives, and right associates," and anyone who has had experience of practical occultism knows how true this is. Some writers declare that good intentions are sufficient for safety in occult studies, but experience proves this to be far from the case. The man who, relying on nothing but the strength of his aspirations, invokes the Highest, is safe, but the man who, having read something of magic and alchemy, starts to experiment, is not safe. A little knowledge is a more dangerous thing in occultism than anywhere else. The solitary worker, depending on aspiration and meditation, and unguided save by his intuition, although his progress may be slower, is in a much better position than the blind follower of a blind leader.

Students of esoteric science have always tended to band themselves together into caravans for the purpose of taking the Golden Journey to the Samarkand of their dreams, but before they leave by the Desert Gate they would do well to know something of the character of the master of the caravan, and their fellow travellers, and they can no more afford to ignore the character of these latter than they can afford to ignore their guide.

The psychology of the group mind is only just beginning to be understood by orthodox science, but it forms the basis of much occult work, and has been used in the Mysteries from time immemorial. Ritual depends upon two things for its validity—the proper contacting of the Inner Powers, and the formation of a group mind on the physical plane. That is why the Master Jesus declared that "If two or three be gathered together in My Name, there am I in the midst of them," and why the church will not permit the Eucharist to be celebrated unless "Two or three" be present.

A group mind is not the same thing as a group soul. A group soul is the undifferentiated mind-stuff out of which individualities are specialised. It is primitive, and belongs to

the past: but a group mind is a thing that can only be built up after individual minds have been developed. One might almost define it as a super-complex, a constellation of co-ordinated ideas ensouled by an emotion which is shared by many minds, and therefore transcends any individual one among them. One may conceive of the group soul of our race lying deep down, below subconsciousness; but one may conceive of the group mind of any organised body of people as an oversoul, a vast, brooding, artificial elemental, potent for good or evil, under whose light or shadow each individual member of the group carries on his life. The influence of a group mind is incalculable and but little understood. It must suffice to say that whenever anyone joins an organisation he comes under the influence of its group mind, and the more closely knit and more highly emotionalised the organisation, the stronger its influence over its members. Therefore it behoves us to be very careful what groups we join, for there are few souls who can maintain themselves untouched by group influence."

Let us also remember that whenever we join a group, we shoulder our share of the group karma. Whatever has gone on in the past leaves its mark behind it. If the group can point to a long and noble line of just men made perfect by its discipline, the group mind shines by its own light, and confers a benison on all who are privileged to share in its influence; but if it has back debts to pay off, such as the karma generated by a Holy Inquisition, or a phase of debased phallic worship, the initiate will find that he is called upon to do his share in the payment of these debts, just as the inheritor of an encumbered estate has to consent to his income going to pay off the mortgagees.

The student must always remember that, until he has advanced further in knowledge than those with whom he is associated, he cannot hope to escape the influence of the group mind they have formed. It will do one of two things: either, insensibly to himself, it will tune him to its viewpoint and vibrations; or it will more or less forcibly eject him, and the preliminary processes that lead to such an ejectment for occult incompatibility of temperament are unpleasant tor all concerned. Therefore it is much better to keep away from the wrong group than go in and come out a sadder, even if a wiser, man.

You may think that you can go into a society and receive its good and ignore its evil, but, believe me, you cannot; its tone will influence you unknown to yourself; a change, so

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subtle that you are insensible to it, will be going on in your consciousness; that to which you at first took exception will become indifferent to you, the power to discriminate between the finer shades of right and wrong will be blunted, and you will find yourself floating with the current, although you had determined never to leave the bank. Remember that it is always better to be alone than in bad company, and that you need never fear that your occult progress will be retarded by a sacrifice made on the altar of principle.

Advanced occultists know the meaning of what is called "the tainted sphere," and it was the custom in the past to close down and disband any order that allowed its sphere to become tainted, to raze its temples to the ground, and sow the site thereof with salt, so seriously did the old initiates take the question of an astral taint. The brethren would disband, going to far countries to escape the pursuing influence of a debased group mind, and would do no occult work nor pursue any occult study till the period of purification had been worked out.

The principle of fallowing is not sufficiently used in occult work. It is the only possible thing to do when things have gone wrong on the Inner Planes. An exorcism will dispose of entities, but it will not reconstruct the soul they have obsessed; and the soul, in such a parlous condition, will attract to itself seven devils worse than the first every time it ventures into occult work, until the process of its purification be completed.

An esoteric society that has any scandal in its midst ought to take every precaution to prevent its sphere becoming tainted by the influences thus brought into it. Although it may give compassion to the delinquents, it should require them to withdraw from association with any of the brethren until their purification is completed, and in open lodge should condemn the error, though sending thoughts of love and brotherhood to the brethren who are expiating it. If this be not done, if the scandal be hushed up or condoned, it will assuredly taint the sphere. The only thing that will clear it is the group reaction of horror and repulsion, not to the sinners, but to the sin. The sinner is never to be condemned, but helped to rise again to the stature, of manhood in Christ, but there must be no sentimental condonation of the sin, and the calling of a spade by its proper name has a very salutary effect on those who seek to idealise the irregular.

It is quite certain, however, that if the same type of trouble

keeps on breaking out in any society, especially if these scandals involve different people each time, it means that the sphere has become tainted, and if that is the case, there is only one thing to do—close down, scatter the brethren, and let the ground lie fallow for anything from a year to seven years according to the seriousness of the trouble, and when reconstruction takes place, let it be in a new temple, with new robes, symbols, jewels, or whatever may be the material accessories, acting just as if plague had ravaged the society, as indeed it has upon the Inner Planes.

The member of an order or fraternity is not infrequently called upon to combat spiritual evil in high places, and I would give him one word of advice when so called: Never attempt to fight the magician with magic unless you are of a higher degree than he is. Put up the sword and invoke the Christ. Turn upon evil the scorching flame of Pentecost—the tongues of fire of the Holy Spirit—but to the sinner always come as a physician, and overcome his wrong-doing by healing him of the weakness that tempts him to sin.

In fighting black occultism of any sort—and such combats are by no manner of means uncommon—always, like the aviator, try to get the upper air of your antagonist. If he fights with the weapons of the human mind, meet him with the Power of the Divine Spirit. Never let the fight degenerate into an unseemly scuffle on his chosen plane. Transmute a force into its opposite by means of a realisation of the true nature of force as derived from God. See the true spiritual man behind the mask of the personality, and never lose sight of it even in the fiercest moments of the struggle with the evil that the personality manifests.

"Be still and know that I am God," is the attitude of power. It is a refusal to react that is the strongest armour. Unfailing love and unfaltering fidelity to the right will in the long run win any battle. Let us learn, in all times of difficulty and distress, to trust the Masters, to invoke the Divine Law, and to await its working.

I remember well an experience I had in the early days of my occult work. An ethical problem presented itself in the group I was training, and I had to decide whether it was better to allow the transgressor to remain in the group in the hope of a possible redemption, or to say, "There are certain things which are incompatible with occult work, and if you do these you must go." It was a difficult problem. I was very reluctant

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to take a step which might result in pushing a soul out into darkness, and equally reluctant to risk having the sphere of my group tainted. In my perplexity I laid the problem before the Masters, and the still small voice came through to the inner consciousness: "Invoke the Sacred Name of Jesus, and let that which cannot abide depart." This I did, with extraordinary results. The person concerned seemed unable to endure the sound of the Name, it seemed to produce an unendurable exasperation, and the problem was speedily solved by a voluntary withdrawal. The mantric effect of the use of the Sacred Name of Jesus was such that anything impure seemed unable to withstand its vibrations, and had to take refuge in flight.

This Name is the supreme Word of Power of the West when used with knowledge. Whenever any moral evil has to be dealt with in a group, the Power of the Name of Jesus is a universal solvent. When confronted by such a problem do not attack it with rebuke, but constantly keep before the eyes of the delinquent the ideal of the Divine Life lived in Galilee and say, "Look at this, and see how such an action compares with it." One of two things will happen—either the deliquents will be humbled and regenerated, or cast forth as if by an explosion, by the persistent sounding of the vibrations of that Name.

Let it be remembered, however, that it is only possible to use that Name of Power if we ourselves are attuned to the Christconsciousness. If there is that in us which is incompatible, we too shall react to it. We can only let loose that force upon a soul when we ourselves have risen above any personal reaction to wrong-doing, when we honestly "desire not the death of the sinner, but rather that he shall turn from his unrighteousness and live." But there are times when, for the sake of others, an evil condition has to be put out of a group, and though it is no man's province to pass judgment on his brother, he may have to act as the instrument of justice. The decision and sentence, however, should always be left in higher hands. Let those, therefore, who are confronted by that problem, follow the advice that was given to me, and "Invoke the Sacred Name of Jesus, and let that which cannot abide depart." No injury can be done to any innocent person by such a method of dealing with the problem; and if he have the sparks of regeneration in himself, they will be blown into flame. The Name of Jesus is inimical to nothing but impurity and evil. Invoke that Name upon a man or a movement, and let It divide the wheat from the chaff, for It is sharp as a two-edged sword.

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

## THE "SECRET DOCTRINE."

To the Editor of the OCCULT REVIEW.

SIR,—In Mr. James Pryse's article entitled "The Secret Doctrine," which appeared in the Canadian Theosophist, and was reprinted in the November number of the Theosophical Review, and which was commented on in a recent issue of your magazine, he claims that the charges made that the Editors of the third edition of The Secret Doctrine" made unwarranted changes in the revised (third) edition of the S.D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact." (Italics mine.)

As one of those who helped in the work of comparing Mrs. Besant's Edition of The Secret Doctrine with the original, I can testify to the accuracy of the statement made by Dr. Stokes in the O. E. Critic of Oct. 21, 1921. He had received a letter from one who was doing this work, who wrote as follows: "We have been checking Mrs. Besant's Third Edition of The Secret Doctrine against the original text. It is a big task and takes time. So far, the comparison has been made of about four hundred pages of Vol. I, and that comparison shows more than eight thousand actual variations from the text of the original edition. . . ." It is true many of these changes are trivial, though there are some important omissions to which I will refer later. But in view of what Master K. H. wrote Himself concerning The Secret Doctrine, was any alteration of the original MS. justifiable by those who professed to believe in Masters and their devoted servant H. P. B.? These are the Master's words: "Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists was corrected by me or under my instruction."

Further on in Mr. Pryse's article he states: "No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing." Even a casual examination of the thousands of alterations made will not bear this out. How does this statement of Mr. Pryse's compare with the fact that any references by H. P. B. to Vols. III and IV as being practically completed have been omitted by Mrs. Besant in the Third Edition? Here are the passages in parallel columns:

#### CORRESPONDENCE

Preface: original edition

Vol I.

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so. H.P.B.

London, October 1888. (Italics mine, I. D.)

Original Edition; Vol. II.

page 437.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns, in their chronological order, will be given, as also a bird's-eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

Original Edition: Vol.II.

pages 797-8.

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III.

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I. and II.

Original preface according to Mrs. Besant Third Edition; Vol. I.

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

(Omitted.)

..... H. P. B.

London, October 1888.

Besant Edition: Vol. II. page 456.

(This paragraph is entirely omitted.)

Besant Edition: Vol. II. page 842.

These two volumes only constitute the work of a pioneer who has forced his way into the wellnigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for other works.

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I. and II. shall meet

will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are almost completed.

at the hands of Theosophists and Mystics, whether the last volume will ever be published. (Omitted). (Italics mine, I. D.)

(Italics mine, I. D.)

Does Mr. Pryse infer that H. P. B. should not in her original MSS. have made any mention of the remainder of her work? Obviously Mrs. Besant for reasons of her own treated these allusions to the 3rd and 4th Volumes as unimportant details; for, in her Preface to her Edition she states :- "In preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all on more important details." (Italics mine.)

As there are those to whom Mme. Blavatsky's written word is no pledge of good faith, I will give the testimony of Dr. Archibald Keightley concerning the 3rd volume of The Secret Doctrine, as quoted by Mrs. A. L. Cleather on p. 75 of H. P. Blavatsky a great Betrayal. words are written by one of whom Mrs. Cleather writes: "Whose word I know to be unimpeachable, and who lived and worked with H. P. B. at that time." She writes: "Dr. Keightley wrote an account of H. P. B.'s manifold literary activities at this time, which appeared in the Theosophist for July 1889, in which he states that "the Third Volume of the Secret Doctrine is in MS. ready to be given to the printers. (Italics mine. A. L. C.). It will consist mainly of a series of sketches of the great Occultists of all ages and is a most wonderful and fascinating work "

It is obvious that the Third Volume of The Secret Doctrine as given to the public by Mrs. Besant is not the one alluded to by Dr. Keightley-Where is the orginal?

To return to the alterations in the later Edition, I have these altered and corrected volumes in my possession, and should be very glad to show them to any one who would care to call at my house to look at them. The disfigured pages reveal how terribly the orginal MS. has been tampered with, and would shock any unbiassed person even if it concerned the posthumous work of an ordinary writer. How much more shocking is such an act of vandalism in connection with The Secret Doctrine, which was so largely inspired and corrected by the Master Himself?

22, Craven Hill Bayswater, London W.2. Yours faithfully, IONA DAVEY.

#### BLAVATSKY AGAIN.

To the Editor of the OCCULT REVIEW.

SIR,—Will you kindly permit me, on behalf of the BLAVATSKY Association, to comment upon Mr. Loftus Hare's letter in your last issue, and his previous review of Mr. Baseden Butt's book?

#### CORRESPONDENCE

Mr. Hare's "review" was so absolutely misleading, that I, for one, was puzzled to know what his real position and motive could be. I quite agree with Mr. Collings that it has hitherto been difficult to determine whether Mr. Hare was a philosophical doubter, or simply one of Madame Blavatsky's "detractors and veiled enemies." He now comes into the open as an out and out sceptic; and I congratulate Mr. Collings on having thus "drawn" him.

But he certainly does not thus present himself in his "review." He says definitely, "My function here must be to support Mr. Butt on the fence." (Italics mine.) Further, "Again, I must decline to be the one to decide which of these five hypotheses should be adopted."

Now, in the first place, he entirely misrepresents Mr. Butt when he says that he is sitting on the fence; and in the second place, his whole "review" is a subtle and "veiled" attempt to insinuate that Mr. Butt's work is wholly unfavourable to Madame Blavatsky. He says specifically: "The book may be construed into a subtle attack on H. P. B. by her most ardent friends, if only from the freedom with which Mr. Butt has expressed his doubts." (Why friends?) And again: "The author of this interesting book is by no means certain whether he is writing the history of a heroine or a pretender." Indeed! Let us see what Mr. Butt himself says.

On page 218 we read: "On reading these letters (Mahatma Letters) one feels more than ever that the theory of fraud is not only inadequate, but incredible. No finer vindication of Madame Blavatsky can be imagined than these two volumes of letters." On the previous page he says: "These letters are important for many reasons. They throw a wonderful light on Madame Blavatsky's life and character, and they go a long way towards establishing the reality of her occult powers." On page 266 he says: "When, through patient study and research, we succeed in visualising Madame Blavatsky as she really was, we see before us, not a charlatan, but a noble, an heroic soul, a supremely honest, clear-seeing woman, distinguished from most other modern benefactors of humanity by her superior glory." Readers may judge for themselves from these sentences what Mr. Hare's "review" is worth.

I need not deal with Mr. Hare's "passion for statistics," as presented in his sixteen counts, in which he says "the hypothesis of fraud is admitted." The hypothesis is not admitted in any of them. There is an "if" and a doubt in every case, except that given from page 243; and in that case Mr. Hare has deliberately cut out the sentences which express the doubt.

"Statistics" indeed! Why does not Mr. Hare place the per contra against his sixteen counts? The reason is already pretty evident; but I will give the contra here.

Mr. Butt continually uses such phrases as, "strong evidence"

"excludes any theory of fraud"; "a flawless piece of evidence"; etc. On page 155 he says: "Surely this incident establishes at one and the same time the existence of the Masters and the reality of Madame Blavatsky's power of clairvoyance." On page 163 he records: "Several instances of the receipt of Mahatma letters which preclude the possibility of fraud." On page 147 he expresses his unqualified belief in the existence of the Masters, and says: "Her (H. P. B's) claim is supported by the fact that Colonel Olcott, Damodar, Bavaji, W. T. Brown and other members of the Theosophical Society actually saw the Masters in the flesh." Why does not Mr. Hare give "statistics" of these and other pros as well as his own contras? It is very well seen why, now that he has declared himself.

Mr. Hare is quite welcome to all that he can deduce—to his own satisfaction—by an examination of the documents as to "the various artifices which have been employed to deceive the earlier generation." If he has decided by that examination that the Masters do not exist, and that therefore the Letters from them are a fraud—well, everyone is entitled to his own opinion. My own opinion, as well as that expressed by Mr. Butt is, that the internal evidence of the Letters is overwhelmingly strong against the theory that they originated in any other source than that claimed for them. While Mr. Hare is grubbing about with the outer form of these Letters and "studying them deeply" to find out how he can compile further "statistics," others are delighting in the philosophy, the spirituality, and the vast vista of human evolution and destiny which they disclose. But how in any case, can the proof of fraud in the Letters prove the non-existence of the Masters?

Mr. Hare's sneer at the health of Madame Blavatsky is in the worst possible taste.

Yours faithfully, W. KINGSLAND.

#### To the Editor of the OCCULT REVIEW.

SIR,—It would seem an unfortunate time for once more submitting H. P. B.'s life and works to our imperfect judgments and assessments. Even those who wear the white garments of a blameless life, and feel impelled in the cause of Truth to pursue this course with Freudian thoroughness—must feel some compunction as they read Mr. Collings' generous and illuminating vindication of this long-suffering and tortured soul.

Those who are weary of this controversy, and not too accurate in weighing evidence, may find some balm of comfort in the assertion that H. P. B. from her own place has been her own accuser. In *Thirty Years Amongst the Dead* she is asserted to have denied, through the entranced Mrs. Strickland, the Truth of Reincarnation, whilst confessing that "she had been led astray by the fascination of leadership;

#### CORRESPONDENCE

and ought to have used, to the greater advantage of Humanity, her personal gift of mediumship!" Thus at one fell swoop a fundamental teaching of the esoteric philosophers is swept away; and her beloved Masters reduced to the position of fallible guides or—worse!

I leave four-dimensional brains to work out the reductio ad absurdum.

Yours faithfully, J. Scott Battams.

#### FLESH EATING

#### To the Editor of the OCCULT REVIEW.

SIR,—The reply to R. E. Bruce's query is a simple one, though it is one unpalatable to the average occultist.

The "apparent anomaly" he refers to is due to the far-too-oftenforgotten fact that this world is a "fallen" Planet. It is, moreover, a world "fallen" in every aspect of its life—not merely in the so-called "human," but right up to the very planetary hierarchy itself and right down to the very elements out of which the simple life-cells are built up.

The "law of Nature" referred to by R. E. Bruce is therefore not a "universal law," but merely a planetary inversion of a universal law, just as the predatory and cruel practices of certain types of animal (and human) life are but illustrations of the results of the violation of Divine Laws.

Concerning the query as to where the line has to be drawn as regards food, the answer is that it is not permissible to kill and eat anything that has "looked upon the Sun with living eyes."

Mr. Bruce, judging from his letter, is sufficiently versed in occult matters to be able to comprehend the reasons for this dividing line; for of course the problem is primarily a soulic one, and goes far deeper than the mere outward physical life.

Yours faithfully, Ion.

#### To the Editor of the Occult Review.

SIR,—In your last issue R. E. Bruce asks: "Where, in the case of food, is the dividing line to be drawn where one may eat without transgressing a humanitarian law?"

Although the humanitarian aspect of flesh-eating is emphasised by occult schools, there are also the utilitarian and scientific aspects. Amongst other things, it is taught that animal flesh contains waste matter which the animal has not yet ejected through the pores and organs of the body. This waste matter is poisonous.

Truly, as your correspondent points out, all creation is alive, but what do we really mean by "alive?" To what extent is, say, a table alive? If we include all movement as life, we get away from direct consciousness. Forms, or chemical bodies are of varying

degrees of sensitivity. An egg is purely chemical matter and only when certain conditions arise can life ensoul it. If the egg be cooked or eaten, pain is not administered, although an opportunity for the expression of life in a form is lost. We must never confuse movement with what is generally meant by "life."

Each of the four streams of life, viz., chemical, vegetable, animal and man are reaching out towards or developing, individuality. Man has become a conscious self. The other three streams are behind man at present, the animal kingdom only (besides man) having the extra vehicle which makes it possible to know "Desire." Where there is a certainty of desire, the life ensouling the form is beginning to be, or has become, "Individualised," and, of course, sensitised. This means that one step further and the animal kingdom will be composed of individuals and not, as now, of Groups. Therefore I conclude that Nature does give the Mystic and Occultist light and knowledge on the subject of abstention from flesh-eating. The question "where, in the case of food, should the dividing line be drawn?" is answered by the reply of Nature, who plainly shows that, above the vegetable kingdom, desire, which means partial and eventually complete individuality, is a fact, thus giving us the knowledge that by partaking of vegetables, cereals, fruits, eggs, etc., we do not interfere with "life" which is very near to mankind with his conscious self.

Yours faithfully, HARRY W. SMEDMORE.

#### PERSONALITY AND INDIVIDUALITY.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent, Mr. Russell, fails to distinguish between "killing out," and "losing," the personality—two widely different possibilities. When a person, by suitable training, rises above his personality, the Ego is not actually lost, but is built upon in such a way that the consciousness of an independent self disappears. The mind relegates it to the scrap-heap, and leaves in its place the consciousness of a machine which, though outwardly human, is really a connecting link between this and higher essences. Such an individual should have access to power and knowledge of a special and exclusive character.

Loss of personality, on the other hand, is a condition which comes about automatically as a result of sins against self. In our mental hospitals are to be found many such cases. The victim, having lost the power to appreciate his existence, imagines he is some kind of substitute, and may be obsessed with the idea that his real self is undergoing some terrible torment (possibly at the hands of a vivisectionist) in some other locality. This play upon mind by the elements of Nature is, no doubt, continued until the injustice to self has been atoned for.

Yours faithfully, J. O. THAIN.

## PERIODICAL LITERATURE

PROFESSOR GILBERT MURRAY'S pregnant article on coming problems in The Hibbert Journal lies outside our subjects, so we can mention its importance only as a consideration of civilised war, trade-wars, the over-population of certain Oriental countries and the designed Bolshevik attack on Western civilisation. We are in the same position regarding Mlle Aline Lion's study of Fascism, its beliefs and aims, which is based on first-hand knowledge; and with several others, which occupy a minor place in the issue, as in essential consequence. Mrs. Liveing gives us a brief but moving and very beautiful account of the Curé d'Ars, his life, his work and influence. Mr. Joseph Needham professes Neo-Mechanism, and explains it in twenty pages as the mechanistic theory of life, but in liberation from scientific naturalism and making no claim on philosophical validity: it is affirmed to be "the backbone of scientific thought in biology," universal in applicability but "restricted in essence." It is otherwise a method of scientific exploration, making no levy on value as metaphysical doctrine. and recognising, at least in the mind of its expositor, that things which do not fit into its scheme "may be none the less valid for all that." It is to be inferred that we can be neo-mechanists in our biology and mystics in the sense of our relations between the soul and God. New Testament criticism is represented by Dr. Vincent Taylor's examination of Professor Strömholm's "Riddle." This has been a subject of reference previously in our pages, when giving some account of the alleged Apostolic and Stephanist sects and of the concordat supposed to have been reached between them. Dr. Taylor tends to conclude that the source of the supposed Riddle is not in the New Testament, not in Mark or Luke, but in the mind of Professor Strömholm—that, in fact, it has been "made in Sweden." Professor Alexander's essay on Theism and Pantheism demands of us an examination which cannot be attempted here, and we do not propose to summarise. The question is whether the notions of Divine transcendence and Divine immanence can be combined, and the answer is in a decisive negative, that God cannot be "at once the immanent and the transcendent ground of the world," notwithstanding the opposite view of Ward and the widely-spread opinion which accepts that view. This laid down, there follows an attempt to indicate that outside both theism and pantheism there is another sense in which God both transcends and indwells. Making use of human analogy, "He is transcendent, as it were, in respect of His mind and immanent in respect of His body." It must be confessed that we do not understand clearly what is meant or see clearly how such an alternative presentation affords any real help. We have been profoundly interested in Mr. W. J. Perry's short survey of Death and Resur

rection in their Ritual sense. The development of tragedy and comedy from Dionysiac or other Mysteries is familiar as a hypothesis, and the ceremonial origin of games is not of course new, though Mr. Perry offers some considerations on the subject with which we do not remember to have met. But the point of our concern centres where we are reminded of the death and resurrection of the god in the "dramatic performances" of Mystery Religions, and the affirmation is that the "initiate . . . enacted in his own person the mimetic performance of the sufferings of Dionysus or whoever it might be": that is, he "went through the ritual process of death and resurrection." So far as competent research has proceeded, this was not the case at Eleusis. and the question is where it obtained and what is Mr. Perry's authority outside our knowledge of the Mysteries of Isis at Rome. These are late; but is there evidence anywhere earlier of the candidate acting as dramatis persona in chief of the emblematic pageant, of this being dependent on him for the doing and suffering-that is to say, the vital part. Professor Hans Driesch, writing on Modern Psychology and its Problems, affirms that Psychology is the science of the future, and that the British Society for Psychical Research "has a large share of the merit of raising the study of telepathy, mind-reading, etc., to a scientific level." That of America, we believe, has also earned its titles, and there is already an important record of activities to the credit of the Metapsychical Institute of France. We are concerned, however, with the article not because it recognises the value of current psychical research, but by reason of two statements which seem to us of great significance: it is said that "the active soul is the unconscious foundation of the active conscious ego," while "the acting of the soul is acting with direction to a goal which is consciously experienced as order." It is to be wished that Professor Driesch had developed these views, but his article is unfortunately very short. Mr. H. C. Foxcroft gives a history of mental healing, the subject being treated in a broad and tolerant spirit. Mr. Hugh Schonfield feels that in considering the "John and Jesus passages" in the Slavonic Josephus, "insufficient stress has been laid on the internal evidence of the Old Russian Josephus passages," many of which he proceeds to quote. He is disposed to think that the interpolated Christian references in Josephus were taken bodily from the Judæa-Christian Josephus, i.e., Hegesippus, whose Memoirs of Christ and His Apostles survives only in fragments used by Eusebius. Mr. G. R. S. Mead reviews the phenomenon of "speaking with tongues" in Early Christendom, and confesses himself forced to conclude (I) "that the Acts account is almost entirely an accommodation to later doctrinal necessity," while (2) " the original happening, if there was one, has now lost well-nigh every historical feature." There is an excellent bibliography at the end.

THE THEOSOPHICAL REVIEW is to some extent a "World University" number, for there is a leading article on the subject by Professor Marcault, who is to have charge of the English sub-centre

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#### PERIODICAL LITERATURE

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and its headquarters in London. He explains that it is "the University of this new age," so that we know where we are in respect of belief and claim. We understand further that it is to be a teacher of unity, of the "science of the One Life," and this commands our sympathies, subject to the particular interpretation of these talismanic terms. Being unacquainted with him otherwise, we are glad also to see the Professor's portrait as a frontispiece and to receive its suggestion of an amiable and pleasant personality. But perhaps after all our chief interest is to note the opportunity afforded for a way of escape at the moment from more burning questions and the conflict of views thereon. They can evidently be left over, and the Review's notes of the month can devote their sanity and insight to forecast "Theosophical progress" from an university point of view, even if the scheme at present is "only in embryo." We are told that its three great centres will be in Holland, India, and at Sydney, our own country -with an unobtrusive location in the familiar Brompton Road-being regarded apparently as in partibus infidelium. Professor Marcault is described as an idealist, "a man of large vision and stedfast purpose." . . . Among other of the chief official organs, The Theoso-PHIST, THEOSOPHY IN INDIA, and THE MESSENGER of Chicago avoid all matters of debate: so also do The Canadian Theosophist and TORONTO THEOSOPHICAL NEWS, in view of Mrs. Besant's visit to the Dominion and her friendly communications on that occasion. . . . There remains THE HERALD OF THE STAR, and not being well instructed on the "Liberal Catholic Church" and its officers, we make acquaintance with one who is for us a new bishop of that rather dubious hierarchy, namely, Mr. Montgomery Brown. A sermon by him seems to be reported at full length, or occupies at least some nine columns, without mentioning where or when it was delivered. Possibly it has yet to be preached. In any case, it is based on those words of Christ, "I come not to destroy but to fulfil," which were reproduced imitatively by the "Great Voice" at Ommen on a memorable occasion; and the noticeable point is that in such a magazine as THE HERALD the Bishop of such a Church as the "New Catholic" should find it possible to discourse on this subject without mentioning the "Great Voice" or the Theosophical Messiah. It is otherwise with Mr. C. Jinarajadasa, Vice-President of the Society, who has seen "the face of the Lord" and tells us all about it in a fore-front article. To be exhaustive, he has beheld "the wondrous mystery revealed "on two occasions, once when "Krishnaji was playing . . . in the open in Sussex," and once when the Vice-President was reading aloud to the boy and his brother. There is no light on dates, but we are assured (r) that "not a line of Krishnaji's face was changed" and yet (2) there was such a change as it is utterly impossible to describe." The verbal dilemma is impassable: "I can only say it was the Face of the Lord," adds Mr. Jinarajadasa. It seems pitiful to publish such incidents." incidents of subjective experience as if they could count for evidence;

but worse than this is the certainty that they will lead to pious jubilation among believers. . . . There is still no official explanation of Mrs. Besant's absence and also that of Krishnaji from the Benares Convention; but the LIBRARY CRITIC of Washington cites the Santa Barbara Daily News as stating that both are remaining "indefinitely" in California, lecturing and travelling not being part of the scheme. The CRITIC recurs to the now prevalent rumour that the young man is in ill health and reminds us that his brother "died of tuberculosis despite the endless care and money expended on his behalf." If this has any foundation, we can understand the desire to keep the fact secret, seeing what issues are at stake. We are, however, in a field of speculation and turn therefore in another direction, but without leaving the CRITIC. It reprints from THE BOSTON SUNDAY POST a letter written-apparently to that journal-by Mr. Krishnamurti, otherwise Krishnaji, "the authenticity of which is vouched for and has not been disputed." On this understanding, it enables us to see where we are in respect of his personal claims. (1) When he affirms that "I am the Messiah," as it seems that he does admittedly, his status is that of Jesus, who was not Christ, but "offered Himself to Christ, the spirit, to function," and "administered the spiritual function." (2) "Likewise I, Krishnamurti, in the fulfilment of Christ's prophecy, will reveal His message as a world-teacher." (3) "He said He would be with us again, soon. To-day He is with us . . ., at this moment." (4) "I, in whom He manifests Himself, come to those who are sad," etc. (5) "I come not as a disciple of Him, but as the Master Himself." (6) "I am not His apostle, but I am He who promised to return." The last sentence is notable and is summarised in the decisive words "I am He," apart from all qualifications. As expressed, they are not and cannot be limited to the occasions when he speaks or acts as an alleged vehicle. He is the fullness manifested of the Christ, who is Krishna and the rest. Such is the claim, and from the mush of the message we gather that Messiah Krishnamurti does not come "toattack sin," which "does not approach the mind or body that is pure." From this it would follow that he does not come to the unclean or to sinners; but it happens, to confound the issues further, "that there is no sin," whence it cannot "attack" anything, and "all things are beautiful," whence nothing is unclean. In the name of sense and reason, we may well ask to be delivered from such a "vehicle" and from the kind of Master who, ex hypothesi, has chosen him. But perhaps in due course the letter will be declared a forgery: it would seem to be the only refuge.

M. Jollivet Castellot has been telling us through the moons and the years, more especially in LA ROSE CROIX, that he has transmuted metals, and can do so ever and again. It is not impossible, and presumably he ought to know. We expressed our sympathy therefore, now long ago, when Sorbonne professors would not let him "come and do it," not even—we presume—in their own alembics and the rest of

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their pots and pans. But it must be confessed that the soul grows weary of hearing about their misdeeds in every issue of the French Alchemical Society's official organ. We turn therefore to other pages. to studies of Hyperchemistry, the distinctions between Chemistry and Alchemy, and the contrast between their methods. But this also is wearisome, for we have read the same views, the same arguments and theorems, times without number in slightly different language. There is, however, in the current issue an excursus on New Theology, in connection with the Religion of Science and the Science of Religion. We are reminded of a popular London preacher in past days and begin to look about us a little, from column to column: but it is to learn that classical and traditional Theology has come up against a stone wall and must develop scientifically or die. When did we hear this first? Not indeed at our mother's knees, but it seems as if soon after. It remains to say that those who feel drawn towards Social Economy from a non-materialistic standpoint will find that a series of articles on this subject is just beginning. What it all has to do with the Rosy Cross and the Augsbourg Confession commended by the early Brethren we have failed to find. . . . And this leads us naturally to another official organ, being that of the Societas Rosicruciana in America, under the title of MERCURY. Its headquarters are at New York, where the Society was incorporated in 1912. It is modelled on the English Masonic Rosicrucian Society and claims derivation therefrom, but is not recognised by that august body—to its detriment or not, as one pleases. More recently it has borrowed nomenclature from the Hermetic Order of the G.: D.: As regards MERCURY, the quarterly is good to look at, and we have praised its appearance on more than one occasion. It pleases the Society to think that it has an "intimate connection with Ancient and Mediæval Rosicrucianism "-things of the world of dreams; so it publishes a Hermetic Chronology in which the Latin plural fratres appears as fraters; we hear of the Felisque (sic) clause; while the so-called Hermetic Romance, written by Andreas at the beginning of the seventeenth century, is dated 1490. By these and many other gems of scholarship we can determine the qualifications of the Magus" and "Fellow of the Sovereign College" who compiles the record. . . . LE VOILE D'Isis devotes one of its special issues to Alchemy. With the exception of M. Jollivet Castellot, who writes on the present position of Alchemy and describes a process of transmutation, the names of contributors would not be known in England, so we are content to mention the subjects discussed in the other chief articles. (I) They are: the conquest of the old sciences, (2) transmutation from a scientific standpoint, (3) the alchemical problem, and (4) Alchemy before contemporary science. It is a valuable issue of one of our valued contemporaries.

#### REVIEWS

REFLECTIONS FROM SHAKESPEARE. By Lena Ashwell. London: Hutchinson and Co. (Publishers), Ltd. 21s. net.

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AT the beginning of the seventeenth century, says Miss Lena Ashwell, Britain had the choice between the Way of Shakespeare and the Way of The way of Shakespeare she characterises as the Way of the Bacon. Intuition, leading us on to spiritual heights. The Way of Bacon is the Way of the Intellect, which leads to the conquest of science and material prosperity. This is the Way that Britain chose; and, broadly speaking, the result has been the creation of the British Empire.

Is this distinction a fanciful one? Perhaps so, but at least none of us will dissent from Miss Ashwell's plea that the time has come for us to renounce the pursuit of mere material things and to set our feet firmly on the path of the spiritual life. And there will be, I believe, few earnest students of Shakespeare's dramas who will disagree with Miss Ashwell's view that the more deeply Shakespeare is studied, the more clearly he stands forth, not only as our greatest dramatist, but also as a great spiritual teacher.

It is really from that standpoint that these Reflections, originally delivered as lectures, have been written. But they also naturally deal with Shakespeare from the point of view of the actor, which, in one sense, is more important than any other. If Shakespeare has a great spiritual message for mankind, it is mainly through the actor, as interpreter, that the message must be given. The responsibility on the actor, therefore, is correspondingly heavy.

To readers of this Review, the last chapter on "The Tempest" will probably appeal most of all. To Miss Ashwell the play represents Shakespeare's last testament, "in which he bequeaths to mankind the almost illimitable wealth of his spiritual treasure," for she is a firm believer in the theory that it is a Mystery Drama showing forth, as in a glass darkly, the successive initiatory stages of the traveller on the Path. It must be admitted that the internal evidence for a mystical interpretation of the play is almost overwhelming, even if one does not go the whole way with Miss Ashwell in every detail. There are sufficient indications in it, at least, to justify the contention that in this—his last play—Shakespeare was not concerned only with the telling of a fairy story. What is actually behind the poetry and the magic of the play every student must decide for himself. P. H.

REALMS OF THE LIVING DEAD (Fifth Edition). By Harriette Augusta Curtiss and F. Homer Curtiss. Washington, D. C.: The Curtiss Philosophic Book Co. Price \$2.50.

A SANER treatise on the After-Life would be difficult to find. Dr. and Mrs. Curtiss, founders of The Order of Christian Mystics, are perhaps worldfamous for their teachings, and this work should enhance their already great reputation. Here we have a description of the life after death, written with considerable insight and breadth of vision, which should

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#### REVIEWS

do much to dispel the belief that the Astral is a world to be feared. That there are real dangers in this region, the authors readily agree—but then, where are dangers not to be found? Certainly, there are pitfalls innumerable on earth! The reality of the Astral World, the Astral Double, Astral Helpers, Obsessing Entities, The Eighth Sphere, the Elementals, the Spiritual Realm, and the Divine or Ecstatic Realm are but a few of the enlightening subjects dealt with, whilst the whole book will be found a mine of useful information. For example, the fact that so many subjective mediums have Indian guides has puzzled many people, but the authors give us a very logical explanation, viz., that the American Indians are "nearest to the Physical World." This does not, of course, mean that they are the lowest dwellers in the Astral World. Again, the explanation of stimulated interest in the Atlantean philosophy is due, we are told, to the human race now entering upon a Period corresponding to that in which the civilization of Atlantis reached its greatest height.

In the chapter on The Psychic Realms reference is made to "the

Great Teacher known as Mme Blavatsky." Say the authors:

It is not as the old human personality of Mme Blavatsky, however, that that Great Teacher should be thought of . . . but as the Great Soul who for a time inhabited and was hampered and limited by the traits and frailties of that complex personality.

#### Whilst:

We . . . say from positive personal knowledge and with special authorisation that this Great Teacher has not incarnated again . . . and has no intention of doing so again in this Race or even in this World period

will doubtless cause no little comment.

How and why drink and drugs break down the protective sheath and so admit vicious entities is vividly and realistically described. Indeed, the descriptions of obsession make terrible reading, but they should do service by pointing out the dangers which can, through crass ignorance, beset one. The authors, however, do not leave us here. They tell exactly how we may make ourselves immune from these undesirable attacks.

There are over 300 pages of sound knowledge and advice to those who

would know of the conditions and life "Beyond the Veil."

The space at one's disposal cannot possibly do justice to a work of this calibre, and those who would delve deeper into the subject should not fail to read the book. A comprehensive index is provided.

JOHN EARLE.

Spiritual Torrents. By J. M. B. de la Mothe Guyon. London: H. R. Allenson, Ltd. Price 3s. 6d. net.

Inspirational writings of the older mystics are as appropriate to-day as they were when they were first written. This wonderful book was written in 1683, and can be as great a source of comfort to struggling souls as it was in the author's time, for she gives her personal religious experiences. She endeavours "to describe the progress of the soul towards union with God, illustrating the subject by torrents taking their rise in hills and mountain tops, and rolling onwards towards the ocean." The deep spirituality and burning zeal of her life are apparent on every page.

Mme. Guyon deals with the two different ways in which souls are led

to seek after God: the active and the passive. With vigorous pen the author describes the joy of utter surrender to God, of the yielding of the personal will to the Highest, and of the exquisite rapture in killing out everything which hampers the soul's progress on its long journey.

This mystical work needs to be slowly conned over, for only then will

the precious truths which it contains be revealed.

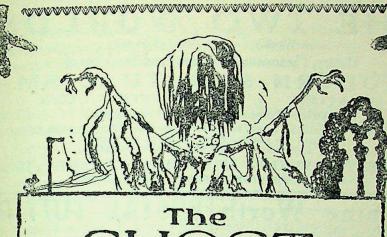
Both Miss Marston, who has translated this work from the French, and the publishers are to be congratulated in having brought out this new edition. The book is spiritual food indeed.

JOHN EARLE.

THE KABBALAH UNVEILED. Translated into English from the Latin Version of Knorr von Rosenroth, and Collated with the original Chaldee and Hebrew Text by S. L. MacGregor Mathers. Fourth Impression. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 12s. 6d. net.

The authorship of the Zohar, that storehouse of Kabbalistic learning and imagination, is still matter of dispute. Modern scholarship tends to regard the book as the work of one, Moses de Leon, who flourished in the thirteenth century anno domini, and hid his light (for very good business reasons) under the bushel of pseudonymity, ascribing the work to Rabbi Simon-ben-Jochai (A.D. 70-110) as scribe, to the Deity as author. Certain is it that the Zohar first saw the light of day about this period; certain, too, is it that whoever wrote it was strongly under the influence of Neo-Platonism. Not certain, however, is the degree to which the book contains the mystical traditions of Judaism and how far its author made use of sources other than his own fertile imagination in compiling it. I believe it does contain many curious speculations, and ideas which can at least claim great antiquity, though whether this is any guarantee of their utility is another question.

Nevertheless, whatever may have been the origin of the Zohar, its importance as measured by its influence on the development of occult philosophy, cannot be gainsaid. A complete translation in English of the whole work (if indeed this jumble of books can be called a whole) is badly needed. Meantime students must rest satisfied and will certainly be grateful for this re-issue of Mather's translation of part of Rosenroth's Kabbala Denudata. The book has been out of print for some time and second hand copies have been fetching high prices. Unfortunately Mathers-or le Comte de Glenstrae, as he liked to call himself in France-although not lacking in erudition, was one of the most uncritical of men. In his Introduction he solemnly quotes from Ginsburg, as though it were this author's opinion, which of course it was not (according to Ginsburg, Moses de Leon wrote the Zohar), a passage in which the traditional origin of the Kabbalah is outlined, according to which it was first taught by God to his angels, and by them communicated to mankind. Mathers also was one of those curious persons who thought that what was immodest in English was not so in Latin, so he retains certain passages in "The Greater Holy Assembly" dealing with sexual symbolism in the latter tongue, explaining in a footnote that they will be "equally intelligible in that language to the ordinary student," a statement which if true would equally apply to the whole of Rosenroth's book and render its translation unnecessary.



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However, as I have said, failing a complete translation of the Zohar, a re-issue of Mather's book is exceedingly welcome, and Messrs. Kegan Paul have earned the thanks of all students.

H. S. REDGROVE.

THE BOOK OF THE TEN MASTERS. By Puran Singh, With a Foreword by Ernest Rhys. Demy 8vo. pp. 153. Published by Selwyn & Blount Ltd. Price 7s. 6d.

Between the pleasant yellow covers of this book we may find enshrined, in prose and verse of deep feeling and fervent aspiration, the stories of the ten masters who founded, with their disciples, the great Sikh religion. From Guru Nanak, we pass to Angad and Amardas, to Ramdas and Arjun Dev, Har Gobind and Har Rai and Har Krishan, and at last to Tej Bahadur and Gobind Singh, last of the ten great masters. Delightful are these parables, full of mystic art, set in verbal jewels that glow within the imagination like fire. Puran Singh, having a great subject, has become a great writer. His rendering of the extracts, all too few, leap to the heart in vivid lines of instant joy. From the Hymn of Salutations is:

> I salute Him Whom none can name, Whom none can enshrine in clay, The Pure Being, the Spirit of Eternity, The Beauty of Life past all measures! The Iridescent Soul: beyond all colour, and raiment and caste, and vace; Whom even the gods name by not naming, and so do the tiny blades of grass praise Him! My salutations to Him, the Naked, through the colour and clothes of His Creation!

The direct and splendid simplicity of this free verse rendered from the Dasam Grantham must be studied to be enjoyed to the full. In the Songs of Arjun rings the authentic note of the Psalmist:

Fair God, how beautiful is Thy face, and how deep and sweet the melody of Thy voice! Ages, not days, have gone by, and the Chatrik has had no drop of nectar. Blessed is the land where Thou dwellest! W. G. R.

LIFE WORTH LIVING. "Messages from a Husband in Spirit Life to His Wife on Earth." By F. Heslop. London: Charles Taylor. Price 1s. 6d.

Those who have enjoyed Mrs. Heslop's touching work, "Speaking Across the Borderland," will welcome cordially this further volume of Messages, of which she is the intermediary. It is intended especially for that large and increasing number of eager inquirers, who perhaps may not have either the means or the leisure to investigate extensively, or avail themselves of the more expensive literature on this enthralling and vital subject. Mrs. Heslop explains simply how her husband a "very Highlander," makes known to her his presence and his thoughts. Life and work as known to him in the Beyond, and conveyed to her through the wonderful bond of sympathy, are detailed briefly in these attractive pages. Those of us who are also "very Highlanders" can enter specially into the realisation that ("John's" own words): "Granted that you are a suitable subject for this intercourse, it is the greatest joy and comfort to be able to come once more into touch with the loved ones who have passed to this side."

EDITH K. HARPER.

THE OPEN DOOR TO PSYCHOLOGY. By M. W. Welborn. London: The Rally Publishing Office, 28, Denmark Street, W.C. 2. Price 6s.

"WE are here to express universal love to one another," writes Mrs. M. W. Welborn, in the preface to her latest book, which comes as a pleasant successor to her much appreciated work, "The Universal Telephone."

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"We cannot too often affirm that breaking the Law of God means suffering for both mind and body, since the body reflects every mental condition. But, when we have failed, the only wise and effective thing to do is to turn to God for help to amend our ways. Speak through the Universal Telephone; God hears and answers prayers. God is no respecter of persons; 'Ask and ye shall receive.' Ask with an understanding mind, which is the open door to Practical Psychology."

EDITH K. HARPER.

OCCULTISM FOR BEGINNERS. By William H. Dower, M.D., California: Halcyon Book Concern. Price 35 cents.

This little volume consists of a series of fifteen lessons set forth with clarity and understanding. The author fully explains the *modus operandi* whereby the student can train himself to get into touch with fundamental truths—which to the majority are as a sealed book. Dr. Dower's main purpose has been to show that, starting from material ground, man is made in the image of the Divine Creator, and that there is exact correspondence between the Heavenly and the terrestrial Man and Forces. Once these fundamental principles are fully comprehended, the Cosmos and all Nature becomes a Book of Knowledge and Wisdom.

LAMBDA.

THE BOOK OF REVELATION. With a Foreword by Ernest H. Short and Plates by Albrecht Dürer. London: Philip Allan & Co., Ltd. Price 8s. 6d.

This is a volume of utmost artistic appeal, with its beautiful printing and production, its jacket imitating a colourful old Ind-paper, its finely-

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published Dürer illustrations, and, of course, its superlative text in the poetic fire of St. John.

It is interesting to the mystic to see Dürer's imagination coupled with the original words which inspired him. The great master's symbolical interpretations shew how deeply the emblem is rooted in the soul of mankind. Humanity will never lose the system which animated and governed its prehistoric nursery. Just as the first families were patriarchal, in order to govern their herds with greater ease, and thus we have never entirely conquered this herd-sense fostered by our ancestral environment, so the totems and the picture-writings of our forefathers remain in our arts, our prophets and poets. The admirable volume under discussion displays this sensibility with startling clearness. The Revelations themselves are full of Rabbinic, Mithraic, Sanscrit and Egyptian origins, and speak a language comprehensible to all initiates from St. John, Simeon-ben-Yohai, Krishna and Ani to Eliphas, Levi, and other contemporaries.

REGINA MIRIAM BLOCH.

THE HOUSE OF THREE WINDOWS. By Eva Gore-Booth. With a Portrait and Introduction by Evelyn Underhill. Longmans, Green & Co., 39, Paternoster Row, London. E.C. 4. Price 3s. 6d. net.

EVA GORE-BOOTH, whose reputation as a poet is now firmly established, continues to speak to her many literary and personal friends through these beautiful posthumous poems. Her technique is the technique of sculpture applied to poetry, but the Soul of her art is Love and the universe conceived and expressed in terms of Love. The following poem, entitled *The Third Angel*, is a golden key to the King's palace:

When Abraham met the Angels near his tent
Clear eyes and wings divine shone out on him.
Therefore the Rabbis named them Cherubim
And Seraphim, God's life and truth divinely sent,
And to their children's children told the tale
How the great light shone through the mystic veil.
These were the Two, but ah, the Third, The Third,
His was the name ineffable, unknown,
Not in the Tabernacle was that strange word
Whispered, the name all names above!
The Angel known to Christ, to Christ alone,
The Third great word divine, and strangest—Love.

MEREDITH STARR.

LOOKING UPWARD. By Emily A. Carter. London: Arthur H. Stockwell, Ltd. Price 2s. 6d.

This little work, like many another of its kind, consists of ethical teachings, understood to be and described by the author as, messages given to her "from beloved ones in the Glorious Summerland of God's Eternal Life and Love." The following excerpt is typical of the gentle and consoling atmosphere of the whole book:

"It gives us greater courage in the struggle of life, and fills us with greater strength, helping us to realise that we are never alone, but constantly we have the companionship of Angels, and, according to our

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aspirations, we attract unto us from the Spirit World those who can help us to climb the ladder of progress."

And again:

"How beautiful is the Knowledge that angels are waiting to welcome each one of us when we leave this physical world for the greater Spheres of Spiritual activity, of which death is but the portal, since through this change we enter into a state of consciousness where we realise that the things of most importance are of the Spirit, and the things that have seemed so real to us are but empty dreams and pass away, often leaving us in a state of confusion through our ignorance in grasping the shadows for the realities."

These, and kindred sentiments, make up a cheerful everyday philosophy, and the book should appeal to many a not-too-critical reader. Here is a slogan for the New Year:

"Do not wait for joys to come, Sadly pining by the way, Make the joys of heaven your own, Gather them from day to day."

EDITH K. HARPER.

THE TOWN THAT WENT TO SLEEP, AND OTHER RHYMES. By E. Llewelyn Price. London: Claude Stacey, Limited. Price 2s. 6d. net.

THE author has Vision of an exalted kind, but has not yet mastered technique. Although her vision is universal, it is not sufficiently intense. When to Grace (inspiration) is added Power (intensity), her poems will be wonderful.

She has the gift of making the past and present live imaginatively, like a pageant:

Knights in armour With pluméd crest, Shield on pommel, And lance at rest.

There's a mighty crush
As the townsfolk rush
To watch in the narrow streets;
And the windows gaze
In wide amaze
As they hear the quick drum-beats.

The shorter poems are much more successful than the long poem. Art is the reflection of life in form. In a successful work of art the idea is made flesh. And only then does the idea live artistically.

Imaginatively, the best poem is "Our Own Bit of Rome." As a work of art, "The Pack Mule Who Left Without Saying 'Good-bye'" is the best.

MEREDITH STARR.

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### NOTES OF THE MONTH

OUT of the many terms in current use among students of occultism, theosophy, and mysticism, no word is more frequently misapplied than that of "Master." The most varied and contradictory theories are held with regard to what constitutes a Master. The word is used as synonymous with every grade of teacher, from the lowly "guide" of the spiritualist, up to those incarnations of deity who have manifested from time to time throughout the history of the world in the great religions. The word, as a matter of fact, is loosely used to signify either a teacher, a guide, control, initiate, adept, mahatma, or even avatar. The fact which it seems desirable to stress is that between the "guide" of the séance-room, and the loftiest spiritual influences which "over-shadow" rather than "control," many variations in rank exist. The generally accepted definition, or, rather, description of the Masters as now current in Theosophical circles is that of a spiritual entity, whether embodied or otherwise, of lofty consciousness approaching that of deity, the sumtotal of such highly-developed beings forming the Great White Lodge. It is interesting, as showing how ideas gradually evolve with time, to note the description of the Mahatmas or Masters which was current in the early days of Theosophy. Edward Maitland, writing on Theosophical teachings, says they "claimed as their source certain ancient Lodges of Adepts said to inhabit the inaccessible heights of the Thibetan Himalayas, an order of men credited with the possession of knowledge and power which constitute them beings apart and worthy of divine honours." They were, be it noted, an order of men, not disembodied spiritual forces. Anna Kingsford and Edward Maitland, on the other hand, claim that their teachings "were derived directly from celestial sources, the hierarchy of the Church invisible in the holy heavens."

Many entities who manifest through psychic sensitives ay UNSEEN claim to the term "Master." Spiritualistic com-TEACHERS munications signed with the lofty name of Christ are by no means uncommon. Generally speaking the puerility of such messages is obvious to the most casual glance. The tendency of astral entities to masquerade under great names makes it difficult to decide without detailed investigation as to the real nature of the influence manifesting. It also follows naturally that the value and authenticity of the teaching given through psychic channels will vary with the actual grade of the teacher. When the departed husband of a bereaved woman returns to counsel his wife, wisdom suggests the desirability of weighing that advice in the balance of calm reason; for the dead are not necessarily wiser or more gifted with insight than they were when they lived upon earth. Since, however, communicating entities so often claim to be initiates or adepts of a high order, it becomes more than ever necessary to have a standard by which to measure and judge the merits of their teaching. It may be taken as an axiom that truly celestial influences do not emanate from the psychic plane, however valuable and helpful may be the messages given through that channel.

The experiences of the mystics bear witness to the fact that truly spiritual communion is of a nature ineffable. It can be talked about, but cannot really be made clear to the unilluminated mind. One mystic after another has endeavoured to pass on the tidings and awaken others to the glorious Reality which lies on the hither side of the main stream of human consciousness,

but without much success. Adam is still asleep, but who shall say that the time of awakening is not drawing near?

For reasons which it is hoped will become clear in due course, it becomes more vitally urgent every day that intercourse with the psychic realm should be conducted with the utmost caution and discrimination. This is not to impute any undesirable attribute to the psychic plane per se. Suffice it to say, for the moment, that were "psychic" and "spiritual" synonymous terms, the need for such caution would no longer exist. In the meantime, no better testimony could be adduced as witnessing the breaking down of the normally existing barriers between the psychic and physical planes than the increasing number of communications from the other side with which the literary market is being flooded. This means, to put it briefly, that civilized humanity is becoming more and more amenable to psychic influence; and this sensitiveness may prove as much a source of danger as of inspiration. Is it conceivable that of the host of unseen intelligences which press about us from the other side, all have the welfare of humanity at heart? Helpful and uplifting counsel admittedly emanates from time to time from this intermediate plane from souls which are "passing on"; but, of the psychic realm itself, spirituality cannot be accounted an attribute. The credentials of any "Master" whose habitat is the astral plane need the closest scrutiny. The influence emanating from such a source may on the surface appear innocuous, but it is not outside the bounds of possibility that vigilance may detect "the cloven hoof" which is carefully kept from view.

It may occur to readers to feel puzzled by the remark that the need for caution in dealing with the psychic plane should be "growing more vitally urgent every day." The reason is that, to judge from the evidences which are accumulating on every hand, the world is approaching a crisis, prior to a special down-pouring of spiritual life for the general stimulation and quickening of the Spirit of humanity. At every turn one comes face to face with evidence that the approach of some such crisis is more or less vaguely anticipated by vast numbers of the teeming populations of the Western World. It is no uncommon thing, nowadays, for thousands to attend mass meetings for the purpose of listening to lectures or addresses on the advent of a great World-teacher, or the Second Coming of Christ, or on Pyramid or Scripture Prophecy, as the case may be. The air of expectancy can be seen to increase almost daily.

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Side by side with this intuitive sense of a coming spiritual crisis, is growing more and more definitely a realiza-THE tion of the increasing menace to civilization of the COMING destructive forces which find their expression through CRISIS Bolshevism. As long ago as 1918 the Netherlands Minister at Petrograd, in a White Paper issued by the British Foreign Office, voiced the following warning: "If an end is not put to Bolshevism in Russia at once, the civilization of the whole world will be threatened. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging (1918). . . . Unless it is nipped in the bud immediately it is bound to spread in one form or other over Europe and the whole world." In view of subsequent developments, the prophetic nature of these phrases is strongly emphasised. The influence of Bolshevism against peace in China is one instance by way of showing the trend of events. The hand of Moscow may also be traced in the Portuguese trouble. The extent of the infection throughout Europe is little realised. Some exponents of Biblical prophecy may be pardoned for claiming to see in Bolshevism the embodiment of Antichrist, whose gathering armies are destined to be vanquished once and for all in the battle of Armageddon, the date of which is generally put as in 1928—less than a year from the present time. If we may accept the old adage, "by their fruits ye shall know them," as expressing a universal truth, and the results of Bolshevism are judged by this standard, the conclusion that the influences behind it are definitely anti-Christian cannot be gainsaid.

In referring to the "influences behind Bolshevism," the phrase is used strictly in the occult sense. Definitely anti-Christian psychic forces are at work fostering the growth of this malignant excrescence upon the body of civilization. On the astral plane exist brotherhoods of actively anti-spiritual intelligences which are very busy just now in the employment of every means within their power to stem the tide of advancing spirituality, to delay as long as possible the action of the quickening Spirit. In point of fact, it is the opinion of certain occultists that the battle of Armageddon is already being fought out on the astral plane. The inimical psychic influences which are at work from behind the scenes may be detected by their effects as they come to light in the growth of the spirit of intolerance for things spiritual; in the widespread spirit of licence, in the deterioration of public taste in music, literature, or art; in the insatiable longing for

sensation, excitement and speed; and in the universal state of unrest from which all classes of all countries are in these days acutely suffering. The hosts of Mara are busily setting themselves to the task of keeping humanity blind to the light of any other world than that over which they reign. Any weapon which may serve to keep the attention of the masses away from spiritual realities is sufficient for their purpose. In the case of psychic intercourse, active hostility is naturally veiled, except in the case of the willing instrument, and a process of gradual and almost imperceptible moral subversion may frequently be observed in the working of such influences. In such a case, indeed, knowledge is power. Thus forewarned, a critical watch on the trend of the teaching received from the communicating entity cannot fail to reveal the hidden motive and real character of the "guides" or "masters" concerned. It is only in ignorance of this possibility that danger lies.

Unfortunately, however, the very fact that one's interest lies in the direction of acquiring psychic power or of phenomena hunting rather than in that of direct spiritual unfoldment, in itself constitutes a severe handicap in these critical times. Not that we would wish to be understood as implying that there is anything actually undesirable in these things. If one may be pardoned the blunt expression of a strong personal conviction, there is no time for them. There is no time just now for anything but the worship and service of God. For each of us that little word represents our conception of the highest ideal. So long as it is possible sincerely to admit that no other motive animates us than service of that Ideal, so long may safety from the web of illusion be ours, but no longer. To repeat, the times are critical. If there is anything at all in the prevalent belief in a "second coming," it means that the opportunity is offered us at this dawn of a new cycle to take the tide at the flood and be borne by its impetus across the critical turning-point to a new consciousness-or, failing to awaken to the Reality, to relapse into the stupor which is akin to spiritual death, and out of which it will be far more difficult to struggle later on, after the great downpouring of potent forces has spent itself. If is not so much the actively evil as the lukewarm and indifferent that furnish the most hopeless cases.

Are we to suppose that it is a mere coincidence that there is this great stirring throughout the length and breadth of Christendom? It is in the West that the gravest political and economic conditions are prevalent; it

is in the West that civilization is most unstable; it is in the West that the forces of war are likely to break out in deadliest intensity. The Christian prophecies concern the West, concern the people for whom the Christian religion was founded. As Dion Fortune points out in the current number of the monthly Transactions of the Christian Mystic Lodge of the Theosophical Society.\* "For us of the West, the Master of Masters is Jesus of Nazareth." The path of the Christian mystic is the most trustworthy of all paths for the Western soul. In no better way can one be assured of siding with the forces of Light in the great struggle against Darkness which is now beginning, than by enlisting under the banner of Christ. The present is above all others a time for spiritual aspiration, and the way of aspiration for the West is undoubtedly that of the Christian mystic.

Into the psychological differences between the path of occultism and that of mysticism it is not necessary to go in detail, and for the moment it may suffice to point out that the characteristic of the mystical path is worship, the surrender of self to God. The more deeply vital the truth, the more simple its application in daily life. The great weapon of the mystic is prayer, and the very essence of prayer is self-surrender. means of the power that comes through prayer the mystic rises to heights which many a so-called initiate never touches. He is lifted up, rather than accomplishing the ascent by his own unaided efforts. The mystic finds his greatest strength is the acknowledgment of his weakness. He is a little child. If the psychologist should point out to him that he is influencing himself adversely by undesirable auto-suggestions, and developing an inferiority complex, he merely smiles and points to the results. The most casual study of the lives of the great mystics will show whether or not they were the negative and spineless creatures which the auto-suggestionists would have us believe must inevitably be the case with those who so consistently tell themselves that of their own power they can do nothing.

The bended knee and the contrite heart are the surest way out of the life of the separate self into the life of freedom in God—from sleeping to waking, from "death in Adam" to "life in Christ." In these urgent times such endeavours to keep fast hold of the great spiritual realities is the surest means of safety from the psychic whirlpools which eddy so menacingly around us; and only so may we be sure of throwing our powers on to the side

<sup>\*</sup> London: 3 Queensborough Terrace, W.2. Price 3d.

#### NOTES OF THE MONTH

of the forces of Light, and hastening the day of victory. To quote once more from Dion Fortune, this time from the January number of the Transactions above referred to: "Dwell on the rallying of the powers of Light, not on that which they are counteracting. 'Those who are for us are more than those who are against us.' Evil has no power of prevailing against the forces of good. The forces of destruction have no chance of prevailing against the forces of construction, because destruction is even destructive of itself. Evil can never organise because it always quarrels over the distribution of the spoils. Evil is never dangerous unless we fear it; but human nature being what it is, we fear it involuntarily, especially if we do not understand the nature of the attack which threatens us. It is then that we need to invoke the protection of 'Jesus Christ our Lord' for in His name and sign we find confidence and assurance . . . for if our consciousness is filled with thoughts of the Christ power 'nothing can enter that maketh or worketh a lie.' "

It may perhaps be taken as a sign of the urgency of the work, as regarded from the inner planes, that the Christian Mystic Lodge is experiencing an influx of power and a measure of success beyond all expectations, in view of the fact that the existence of the Liberal Catholic Church would appear to make such a Theosophical Lodge superfluous. Rather strangely, as it appears to us, the Editor of the Transactions, writing under the heading, The Christian Mystic Lodge and the Liberal Catholic Church, says: "I was interested to receive (from the regional Bishop) the information that the Liberal Catholic Church is not concerned with the Master Jesus at all." (Italics ours.) This fact may account for a great deal; and it is worthy of notice, in passing, that "the Christian Mystic Lodge accepts as associates those who wish to join the Lodge only, but not the Theosophical Society." Thus the good work goes forward.

For the intellectual study of Christian Mysticism, as well as for inspiration in the practice of the mystical life, the well known work of Evelyn Underhill, entitled Mysticism, stands practically without rival. Its breadth and tolerance, together with its scholarship and culture make it a veritable vade mecum for the vital life of Christianity. So far from Christianity being superseded, as certain types of occult teaching would have us believe, it has still to manifest its greatest power. The stimulus of the new Life which is universally expected throughout Christendom will surely be such that

whatever changes may overtake the outer form, the essence will continue to guide the footsteps of the vanguard of advancing spiritual humanity, until the purpose of physical manifestation is accomplished. No better preparation for conscious participation in the silent diffusion of the new Spirit, the outpouring of which seems to be so clearly promised, can be conceived, than the practical application of the counsels of the mystics who have trodden the path before us. And no better guide for the inquirer who would learn what the mystics have to say is at the moment to be compared with the work above alluded to. Take, for example, the following summary, chosen at random, as illustrative of the value of the testimony of the esoteric Christian doctrine:

"The 'Sons of God,' like the sons of men, begin as babies; and their first lessons must not be too hard. Therefore the educative process conforms to and takes advantage of every step of the natural process of growth. . . . Recollection, Quiet, and Contemplation answer to the order in which the mystic's powers unfold. Roughly speaking, we shall find that the form of spiritual attention which is called 'meditative' or 'recollective' goes side by side with the purification of the self; that 'Quiet' tends to be characteristic of Illumination; and that Contemplation—at any rate in its higher forms—is most constantly experienced by those who have attained or nearly attained, the Unitive Way. . . .

"This education, righly understood, is one coherent process: it consists in a steady and voluntary surrender of the awakened consciousness, its feeling, thought and will, to the play of those transcendental influences, that inflowing vitality, which it conceives of as divine. In the preparative process of Recollection, the unruly mind is brought into harmony. In 'Quiet' the eager will is silenced, the 'wheel of imagination' is stilled. In Contemplation the heart at last comes into its own....

"The measure of the mystic's real progress is and must always be the measure of his love: for his apprehension is an apprehension of the heart. . . .

"Our theory of mystic education, then, turns out to be very like our theory of mystic life. In both there is a progressive surrender of selfhood under the steady advance of conquering love; a stilling of the I, the me, and the mine."... This progressive surrender appears in the practice of orison as a progressive inward retreat from circumference to centre; to that ground of the soul, that substantial somewhat in man, deep buried for the most of us beneath the great rubbish-heap of our surface-interests,

where human life and divine life meet. To clear away the rubbish-heap so that we may get down to the treasure-house is, from one point of view, the initial task of the contemplative."

It is to attaining this meeting-point of the human and the divine that the best efforts of the advance-guard of Western humanity should be directed. Lesser things may follow in due course. Are we to find ourselves ready and waiting to be called for Service at the appointed time, or shall we miss the call through our immersion in an ocean of phenomena, which, undoubtedly of value in their place, only serve at this time to confuse the main issue?

Difficulties naturally present themselves to all who are living at this epoch in the way of obtaining a true perspective and a realization of the vital significance of the times THINGS through which we are passing. Everything seems so NEW "natural" and normal, and in the ordinary course, that we cannot appreciate the fact that we are face to face with a great opportunity. To quote the opening lines of a remarkable work published in the form of a novel, All Things New, by Gerald Powell,\* " 'And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' But—and that was just the trouble-no one could hear him! No one supposed that the days in which we lived were the last of all." Equally so it might well be with any "second coming." It would probably pass unnoticed by the masses, from being too unobtrusive and lacking any element of the spectacular. This idea is brought out remarkably well in the story in question. The central figure is Sir Guy Lattymer, whom no one dreams at first is a living Chalice for Christ Himself. He has come to help in the final struggle against the powers of Evil. A little syndicate of idealists have discovered a radio-wave by means of which they find it possible to keep opposing armies from getting in touch with one another. A case in point is that of a supposed war between China and Japan. The combatants had been separated and prevented from slaughtering each other, but, alas, "We have locked the children into separate rooms, and they cannot do each other any harm, but they are not bothering much about doing each other any good." Thus speaks Lady Sprayle, the leading spirit of the syndicate. A way has been found to make war impossible: the next thing is to find a means of rendering peace more tolerable! It is here that Sir Guy Lattymer comes in.

<sup>\*</sup> London: Hodder & Stoughton 7/6.

There is nothing miraculous about him. A soldier left for dead on the battlefield in Palestine, he is visited in his extremity by a "Messenger of God." This Messenger:

"Spoke of men and women; of how through the centuries they had struggled forward to the Light—of how, at well-defined periods, they had made some great advance to the Truth that shall make them free. At the end of this war, suffering and sorrow would have brought men and women so much the nearer to the Spirit of God, that, rightly guided and helped, they might launch the Ship of their Souls upon the tide of understanding love, which should bring them surely and rapidly to the happy places. But that, if this cataclysm of war were to overwhelm their souls in these coming years, then were a price paid far beyond the gain.

"Now the man who was Sir Guy Lattymer strove with the Messenger of God, crying that he had no strength for this work. Then the Messenger showed him certain things which had been hidden from him, so that at last, the man said that he would go back. And the Spirit and the Soul returned to the body in the morning of wind and rain; and the body was the body of Sir Guy Lattymer, but, because of the things that had been hidden and were now revealed, the Spirit and the Soul were those of another."

Speaking of the times in which the story is cast, the author thus describes the battle with the powers of Darkness:

"As one well remembers, those days when the Forces of Evil were preparing the ground for attack were not funny. We were open to attack in too many directions—physically, mentally, spiritually. . . . But it was in spiritual matters that we were most open to attack. There was here a shock and there a shock (and the duds were remarkably few), while to men who, heavy-eyed, peered forth into the No Man's Land which lay between the world of the Spirits and our own, there appeared only this shadowy figure of Sir Guy, standing between them and an unseen foe."

How the hordes of Darkness were routed, and the tribulation through which civilization was to pass ere "The hour the grey wings pass beyond the mountains," is described in a manner which conveys the irresistible impression that the writer of the story is possessed of a deep insight into the hidden nature of things as now manifesting. All Things New is a story with a message for all who are awake to the significance of these troublous days.

THE EDITOR.

#### UNLUCKY POSSESSIONS

BY T. C. BRIDGES

BELIEF in mascots, luck-bringers, is universal, and dates back to the dawn of civilisation. It is not peculiar to any race or creed, and is as strong to-day as ever in the past. Numbers of great men, as well as ordinary individuals, treasure mascots and carry them at all times. If now a concrete object such as a gem, a cross or a relic can possess useful properties and bring good fortune to its owner, is it not equally reasonable that the converse is the case? If you read newspapers, if you take any interest at all in this subject, doubt becomes almost impossible.

The most notable of recent instances is that of the bewitched car, the big red six-seater in which the Archduke Francis Joseph and his wife were assassinated at Serajevo in 1914, a crime which, as we all know, was the direct cause of the world war. When the war broke out the car was lodged in a Vienna museum as a curiosity, and when peace at last came it passed into the hands of the Jugoslav Governor of Bosnia and Herzegovina. So many small and unaccountable accidents occurred that a rumour gained ground that the car was bewitched, and the Governor, finding his nerves were beginning to suffer, sold it.

Its new owner, a wealthy Bosnian, was driving into Serajevo when to his amazement the motor, for no apparent reason, began to slow down. He stopped, got out and examined the engine, but found nothing wrong. Then the car refused to start again, and at last the owner was forced to hire a carter and two horses to pull the machine. The horses were being hitched to it when, without warning, the car started again all by itself. The horses ran away, the carter fled, and the car running into a bank, turned over, crushing its unfortunate owner to death.

Another death car is the large Benz originally owned by Prince Henry of Prussia, brother of the ex-Kaiser. When the Prince owned it the car killed a pedestrian and the Prince at once got rid of it. The new owner had hardly taken charge when the car charged another person, a woman, and killed her: The car was sold again, and a third person was killed. Once more it changed hands, and this time it appeared to get suddenly out of control on the Cologne Suspension Bridge and, turning over, killed its driver. One may admit that this chain of disasters

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may have been pure accidents, yet if so the coincidence is at least strange and unusual.

Speaking of cars, it may be remembered that Count Zborowski, one of the most famous of the early racing motorists, was killed in a motor car accident at Nice. He was wearing at the time a ring of peculiar design, which it is said brought misfortune to every owner. The design made the ring easily recognisable, and five times in fifty years it came to the Paris Morgue on the fingers of a corpse. The truth of this remarkable occurrence was vouched for by M. Macé, who was Chief of the Detective Police of Paris for some years at the end of the last century.

Of gems which bring ill-fortune the most celebrated is, of course, the Hope Blue Diamond, the story of which is too well known to be repeated here. But from Madame de Montespan, favourite of Louis XIV, through the ill-fated Marie Antoinette down to the American millionaire Mr. Edward Maclean, every single person who wore or owned this brilliantly beautiful stone has come to utter grief. The present whereabouts of the unlucky diamond is unknown, but it is said to be in the safety vault of an American Bank, and it is extremely unlikely that any person will ever again have the hardihood to wear it.

A grim story of a fateful necklace appeared some years ago in the Russian newspaper Novoe Vremya. The necklace was French work of the eighteenth century, but nothing is known of its early history until it came into the possession of the head of a French noble family who, with nearly all the members of his house, was guillotined during the French Revolution. The survivors escaped to Brussels, where they sold their jewellery, including the necklace, and from that time onwards enjoyed good fortune. The necklace brought bad luck to every owner, and in the next hundred years changed hands at least ten times. At last it was sold to a Russian prince for £4,000, who gave it to the celebrated dancer Tzukki. At once the dancer's health failed, and she had to abandon the stage. She became so poor that she had to sell the jewel, and its next owner, a man named Linivitch, died suddenly at Monte Carlo. His heir, who received the necklace, lost all his money at the tables and was forced to sell the ornament. Its purchaser was M. Andieef, a broker who was a very wealthy man. He paid £2,000 for the necklace and gave it to his wife. From that moment the two began to quarrel, until at last, in a fit of fury, the wretched man cut his wife down with a sword and killed her.

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It is not always objects of value which possess unpleasant powers. A few years ago a man who had served in Africa during the war gave to a woman friend a necklace of Kaffir beads. From the very hour that she accepted them everything seemed to go wrong. If she went out cycling she invariably had a nasty fall. All sorts of troubles afflicted the lady, and on one occasion when she lent the necklace to her daughter, the latter slipped and sprained her ankle.

The owner of the necklace was interested, in Spiritualism, and since she had at last begun to suspect the necklace, took it with her to a séance and asked the medium (a woman) to psychometrize it. The latter at once informed her that it had previously belonged to a Kaffir chief who had been robbed of it and murdered. Also she said that there was another half to the necklace. The lady saw the man who had given her the necklace, and he at once admitted that this was true, that there had been another half to the ornament.

The medium asked the lady to give her the necklace, in which she was much interested, but the owner refused, for she had made up her mind to bury it. But in the end she did hand it over to the medium, and at once all its ill-luck was transferred to the latter, while the former owner had good fortune again.

Opals have a bad reputation, but some people seem able to wear them without any evil results. Here, however, is a case in which an opal was the cause of a series of misfortunes. Just a week before Thanksgiving Day in 1901, a friend presented Mr. Maguire, a railway official of Denver, Colorado, with a beautiful opal. Mr. Maguire had heard of the baneful influence of the stone, but considered himself safe from harm. He showed the opal to one of his warmest friends, who admired it greatly. From the friend's hands it went into the pocket of another intimate, who offered to have it set for him. On the day before Thanksgiving Day, Mr. Maguire received his opal pin and proceeded to wear it on a business journey to Denver.

Things had moved smoothly in the Maguire family, and with those with whom they came in daily contact; but from now on it was to be otherwise. The most remarkable string of fatalities followed on the heels of the delivery of the opal pin.

On his way out to Denver the owner was robbed of many of his possessions while he slept peacefully in his berth. His suitcase was ransacked and cleaned out of dozens of collars, cuffs and new ties. The pockets of his clothes were turned inside out

and rifled of all the coin they contained, as well as all the railroad passes generally owned by railway officials, a gold watch and a ring, which as a keepsake had great intrinsic value. Worst of all, Mr. Maguire had to hurry back from Denver and could not wait for his free transportation, but had to pay his way.

On his return to the city he found that the friend who had admired the opal had had his fingers smashed by the door of a pilot-house, and was disabled for several weeks. The man who had it set fell off a street car while it was going along at the rate of fourteen miles an hour, and had a big bill for renovated clothes and a set of sore arms and hands to show that he did not escape the wrath of the opal, to say nothing of a financial failure down in Texas which involved great loss of money.

While in Denver, the original owner of the weird stone presented it to a friend who, since its ownership, has met with all sorts of disappointments.

In the old days of pedal cycle racing, a well-known rider named Oliver Peterson was killed at Lansingbury in New York State. He ran into a post on an indoor track and fractured his skull. He was wearing a ring, a perfectly plain gold band of which the origin or history is unknown. It passed to his friend W. E. Miles, a member of the same racing team, and a few months later he too met with a sudden and violent death. Its third owner was Miles' team mate W. F. Stafford. Within six months an accident on the track caused his death, and he too was wearing the ring. When Stafford was killed the ring passed to Mr. Frank Waller, who had been his manager, and he gave it to his wife.

But William C. Stinson, another track racer, begged that he might have the ring as a memento of Stafford, who had been his greatest friend, and it was given to him. Stinson then held the one-hour record, and was reckoned the finest rider in America. Within a week of receiving the ring he had three bad falls, the last time when travelling at forty miles an hour paced by a motor cycle. After that he had wisdom enough to lay the ring aside, and from then on he had no more accidents. In this case it appears that it was only when wearing the ring that the owner was in danger.

The so-called Mephisto's ring which belonged to the Royal House of Spain became notorious for the ill-fortune which it brought to every owner. Mephisto's ring contained a large and beautiful emerald and came to Spain—no one knows how—in the reign of Philip II. From that period dated the decline of the

Spanish power. At the time of the Spanish-American War it was presented by the Royal Family to a church, but the church was shortly afterwards burned to the ground. The ring was saved and given to a museum, which was struck by lightning, so the ring was returned to the Royal Family "with thanks." Within a week came news of the disastrous defeat of the Spanish navy at Manila. It was decided to get rid of this deadly gem, and it was placed in a strong box and buried. One wonders what will happen if it is ever found again. It would have been safer to consign it to a furnace.

Another Spanish ring which brought appallingly bad luck to all its owners was originally the property of the beautiful Countess de Castiglione, among whose admirers was the Prince who afterwards became Alfonso XII. When he came to the throne he married a princess of the blood royal. The Countess, bitterly jealous, sent him this ring as a wedding present. It was a beautiful piece of work containing a huge and splendid opal. Alfonso gave it to his bride, Queen Mercedes, who at once became ill, and very soon afterwards died. It was then given by the King to his grandmother, Queen Christina, who also fell sick and died in a few months. The King's sister, the Infanta Maria, next wore it, and in a few days was on her death-bed. The King himself slipped the ill-omened jewel on his own finger, and soon the ring claimed another victim. His second wife, Queen Christina, had the good sense to realise its fearful potency, and had it hung upon the statue of the Virgin of Almudena, where it remains to this day.

I will end with a story which was told me recently by a friend in Devonshire and which I have every reason to believe to be literally true, though naturally it is impossible to give the names of the actors therein. A young couple, both of whom lived in a small and ancient Devonshire town near the South coast, got married. The husband was about twenty-five and had worked with one firm for seven years. He was as steady, pleasant and good-tempered a young fellow as could be found in the place, and the girl too was popular, pretty and level-headed. They went to London for their honeymoon, returned to their new house, and a fortnight later the young husband came home drunk. His bride was horrified.

Next day the poor fellow was utterly penitent. "I can't think what made me do it," he kept on saying. "I don't really like drink except just a glass of beer." For a month afterwards.

all went well, then he broke out a second time. He was carried home and again was miserably self-reproachful. A few weeks later he got drunk for a third time and then his wife went off quietly and consulted a "wise woman." The latter came to the house and almost at once pitched upon a certain chair. It was a big old-fashioned arm-chair which had been given as a wedding present, and in which the young man usually sat in the evening.

"This is the trouble," said the wise woman. "It is all wrong. If you take my advice you will break it up and burn it."

The wife did not hesitate. She burned the chair, and after that all went well. The husband has never since had the least inclination to drink.

The history of that chair has been traced. It belonged formerly to a butcher who was a drunkard and who, in a fit of delirium, killed himself whilst sitting in it. One wonders whether other cases of possession may not be traced to a similar cause.

## THE TEMPLAR ORDERS IN FREEMASONRY

An Historical Consideration of their Origin and Development By ARTHUR EDWARD WAITE

(Concluded)

I HAVE met with another French Ritual in a great manuscript collection and again-so far as ascertained-it seems to be the sole copy in England, though it is not unknown by name, in view of the bibliographies of Kloss and Wolfsteig. It is called Le Chevalier du Temple, and is of high importance to our subject. The collection to which I refer is in twelve volumes, written on old rag paper, the watermark of which shows royal arms and the lilies of France: it is pre-French Revolution and post 1768say, on a venture, about 1772. The Ritual to which I refer extends from p. 73 to 202 of the fifth volume, in a size corresponding to what is termed crown octavo among us. The hand is clear and educated. The particular Templar Chivalry is represented as an Order connected with and acknowledging nothing else in Freemasonry except the Craft Degrees. respect of antiquity it claims descent by succession from certain Canons or Knights of the Holy Sepulchre, who first bore the Red Cross on their hearts, and were founded by James the First, brother of the first Bishop of Jerusalem. These Canons became the Knights Hospitallers of a much later date. On these followed the Templars, from whom the Masonic Knights of the Temple more especially claimed derivation, though in some obscure manner they held descent from all, possibly in virtue of spiritual consanguinity postulated between the various Christian chivalries of Palestine. The traditional history of the Grade is given at unusual length and is firstly that of the Templars, from their foundation to their sudden fall, the accusations against them included; it is a moderately accurate summary, all things considered. There is presented in the second place a peculiar version of the perpetuation story which is designed on the one hand to indicate the fact of survival in several directions, and on the other to make it clear that Templar Masonry had in view no scheme of vengeance against Popes and Kings. After the proscription of the chivalry it is affirmed that those who remained over were scattered through various countries, desolate

and rejected everywhere. A few in their desperation joined together for reprisals, but their conspiracy is characterised as detestable and its memory is held in horror. It fell to pieces speedily for want of recruits. Among the other unfortunate Knights who had escaped destruction, a certain number entered also into a secret alliance and chose as time went on their suitable successors among persons of noble and gentle birth, with a view to perpetuate the Order and in the hope at some favourable epoch that they would be restored to their former glory and reenter into their possessions. We hear nothing of Kilwinning or Heredom, and indeed no one country is designated as a place of asylum; but it is affirmed that this group of survivors created Freemasonry and its three Craft Degrees to conceal from their enemies the fact that the Chivalry was still in being and to test aspirants who entered the ranks, so that none but those who were found to be of true worth and fidelity should be advanced from the Third Degree into that which lay beyond. To such as were successful the existence of the secret chivalry became known only at the end of seven years, three of which were passed as Apprentice, two as Companion or Fellow Craft, and two as Master Mason. It was on the same conditions and with the same objects that the Order in the eighteenth century was prepared to receive Masons who had been proved into that which was denominated the Illustrious Grade and Order of Knights of the Temple of Jerusalem.

The Candidate undertakes in his Obligation to do all in his power for the glorious restoration of the Order; to succour his Brethren in their need; to visit the poor, the sick and the imprisoned; to love his King and his religion; to maintain the State; to be ever ready in his heart for all sacrifice in the cause of the faith of Christ, for the good of His Church and its faithful. The Pledge is taken on the knees, facing a tomb of black marble which represents that of Molay, the last Grand Master and martyr-in-chief of the Order. Thereafter the inward meaning of the three Craft Degrees is explained to the Candidate. of Apprentice recalls the earliest of Christian chivalries, being the Canons or Knights of the Holy Sepulchre, who for long had no distinctive clothing and hence the divested state of the Masonic Postulant. But this state signified also that his arm is ever ready to do battle with the enemies of the Holy Christian Religion and his heart for the sacrifice of his entire being to Jesus Christ. The alleged correspondences and meanings are developed at some length, but it will be sufficient to mention that the Masonic

Candidate enters the Lodge poor and penniless, because that was the condition at their beginning of the Templars and the other Orders of Christian Knighthood.

The Candidate is prepared for the Second Craft Degree in a somewhat different manner from that of the First, and this has reference to certain distinctions between the clothing of a Knight of the Holy Sepulchre and that of a Knight of St. John. The seven steps are emblematic of the seven sacraments of the Holy Church, by the help of which the Christian Chivalries maintained their faith against the infidel, and also of the seven deadly sins which they trampled under their feet. The Blazing Star inscribed with the letter Yod, being the initial letter of the Name of God in Hebrew, signified the Divine Light which enlightened the Chivalries and was ever before their eyes, as it must be also present for ever before the mind's eye of the Masonic Templars. a sacred symbol placed in the centre of the building. In French Freemasonry the Pillar B belonged to the Second Degree and was marked with this letter, which had reference to Baldwin, King of Jerusalem, who provided a House for the Templars in the Holy City.

The Traditional History of the Master Grade is that of the martyrdom of Jacques de Molay, the last Grand Master of the Temple. The three assassins answered to Philip the Fair, Pope Clement V and the Prior of Montfaucon, a Templar of Toulouse, who is represented as undergoing a sentence of imprisonment for life at Paris on account of his crimes, by the authority of the Grand Master. He is said to have betrayed the Order by making false accusations and thus secured his release. The initials of certain Master Words are J.B.M., and they are those also of Jacobus Burgundus Molay.

The Chevalier du Temple has unfortunately no history, so far as I have been able to trace. I have met with it as a bare title in one other early collection, which has become known to me by means of a Dutch list of MSS., and there is no need to say that it occurs in the nomenclature of Ragon. It is numbered 69 in the archives of the Metropolitan Chapter of France, and 8 in the Rite of the Philalethes: they may or may not refer to the same Ritual as that which I have summarised here. There is no means of knowing. In any case the 36th Grade of Mizraim and the 34th of Memphis, which became No. 13 in the Antient and Primitive Rite, is to be distinguished utterly: it is called Knight of the Temple, but has no concern with the Templars and is

quite worthless. It should be added that in one of the discourses belonging to Le Chevalier du Temple there is a hostile allusion to the existing multiplicity of Masonic and pseudo-Masonic Grades. and this may suggest that it is late in the order of time. great many were, however, in evidence by and before the year 1759. We should remember Gould's opinion that there was an early and extensive propagation of Ecossais Grades, and the source of these was obviously in the Ramsay hypothesis. It is certain also that Ehu Grades were not far in the rear. date of the particular Collection Maconnique on which I depend is, of course, not that of its contents. On the whole there seems nothing to militate against a tentative or provisional hypothesis that Chevalier du Temple was no later and may have been a little earlier than the Clermont Knight of God, thus giving further colour to the idea that Templar Masonry and its perpetuation story arose where it might have been expected that they would arise, in France and not in Germany. I have said that the Grade under notice has no reference to Scotland or to any specific place of Templar refuge after the proscription. But the chivalrous origin of Masonry is not less a Ramsay myth, and it characterises almost every variant of Templar perpetuation which has arisen under a Masonic ægis, from that of the Knights of God and the Chevalier du Temple to that of Werner and his Sons of the Valley, belonging to the year 1803. There stand apart only the English Religious and Military Order and the late French Order of the Temple which depends from the Charter of Larmenius, but this was not Masonic, though its pretence of Templar perpetuation and succession is most obviously borrowed from Masonry. conclusion, I shall think always that Baron von Hund drew from France, whether directly at Parisor via Hamburg in his own country.

We have seen that the Strict Observance appeared in Germany between 1751 and 1755, a development according to its founder of something which he had received in France so far back as 1743. No reliance can be placed on this statement, nor is the year 1751 in a much better position. Hund is supposed to have founded a Chapter of his Templar Rite about that time on his own estate at Unwurdi, where the scheme of the Order was worked out. We hear also of a later scheme, belonging to 1755 and dealing with financial matters. But the first evidential document is a Plan of the Strict Observance, laying claim on January 13, 1766, as its date of formulation, and there is a record of the Observance Master Grade, with a Catechism attached thereto, belonging to the same year. But as 1751 seems too early for anything in

the definite sense so 1766 is much too late. A memoir of Herr von Kleefeld by J. C. Schubert bears witness to the former's activities on behalf of the Strict Observance between 1763 and 1768. The Rite, moreover, was sufficiently important in 1763 for an impostor named Johnson to advance his claims upon it and to summon a Congress at Altenberg in May, 1764. as an authorised ambassador of the Secret Headship or Sovereign Chapter in Scotland. His mission was to organise the Order in Germany, and for a time Von Hund accepted and submitted. from which it follows that his own Rite was still in very early stages. I make no doubt that it made a beginning privately circa 1755, and that a few persons were knighted, but Von Hund had enough on his hands owing to the seven years' war, so that from 1756 to 1763 there could have been little opportunity for Templar Grades under his custody, either on his own estates or elsewhere. Meanwhile the Clermont Rite was spreading in Germany and in 1763 there were fifteen Chapters in all. There is hence an element which seems nearer certitude rather than mere speculation in proposing that the Templar claim on Masonry was imported from France into Germany, that Von Hund's business was to derive and vary, not to create the thesis. Of the great success which awaited the Strict Observance, once it was fairly launched, of its bid for supremacy over all continental Masonry and of the doom which befell it because no investigation could substantiate any of its claims, there is no opportunity to speak here. It may be said that a final judgment was pronounced against it in 1782 when the Congress of Wilhelmsbad set aside the Templar claim and approved the Rectified Rite, otherwise a transformed Strict Observance, created within the bosom of the Loge de Bienfaisance at Lyons and ratified at a Congress held in that city prior to the assembly at Wilhelmsbad. The Grades of the Strict Observance superposed on the Craft were those of Scottish Master, Novice and Knight Templar; those of the revision comprised a Régime Ecossais, described as Ancient and Rectified, and an Ordre Intérieur, being Novice and Knight Beneficent of the Holy City. It laid claim on a spiritual consanguinity only in respect of the Templar Chivalry, apart from succession and historical connection, but it retained a certain root, the poetic development of which is in Werner's Sons of the Valley already mentioned, being the existence from time immemorial of a Secret Order of Wise Masters in Palestine devoted to the work of initiation for the building of a spiritual city and as such the power behind the Temple, as it was also behind Masonry.

In conclusion as to this part of my subject, the combined influence of the Templar element in the Chapter of Clermont and that of the Strict Observance which superseded it had an influence on all Continental Masonry which was not only wide and general, but lasting in the sense that some part of it has persisted there and here to the present day. The eighth Degree of the Swedish Rite, being that of Master of the Temple, communicated its particular version of the perpetuation myth, being (1) that Molay revealed to his nephew Beaujeu, shortly before his death. the Rituals and Treasures of the Order; (2) that the latter escaped, apparently, with these and with the disinterred ashes of the master, and was accompanied by nine other Knights, all disguised as Masons; (3) that they found refuge among the stonemasons. It is said that in Denmark the history of Masonry. owing to the activity of a Mason named Schubert, became practically that of the Observance, until 1785, when the Rectified Rite was introduced as an outcome of the Congress of Wilhelmsbad. It was not until 1853 that the Swedish Rite replaced all others, by reason of a royal decree. So late as 1817 the Rectified Rite erected a central body in Brussels. In 1765 the Observance entered Russia and was followed by the Swedish Rite on an authorised basis in 1775. Poland and Lithuania became a diocese of the Observance Order in 1770, and it took over the Warsaw Lodges in 1773. The story of its influence in Germany itself is beyond my scope. It is written at large everywhere: at Hamburg from 1765, when Schubert founded an independent Prefectory, to 1781 (when the Rectified Rite was established for a brief period by Prince Karl von Hesse); at Nuremberg in 1765, under the same auspices; in the Grand Lodge of Saxony from circa 1762 to 1782; at Berlin, in the Mother Lodge of the Three Globes, from 1766 to 1779, when the Rosicrucians intervened; at Konigsberg from 1769 to 1799 in the Provincial Grand Lodge; in the Kingdom of Hanover, at the English Provincial Grand Lodge, from 1766 to 1778; and even now the list is not exhausted. The explanation of this influence through all its period and everywhere is (1) that which lay behind the romantic thesis of Ramsay, as shown by his work on the Philosophical Principles of Natural and Revealed Religion, published in 1748-I refer to the notion that there was a Mystery of Hidden Knowledge perpetuated in the East from the days of Noah and the Flood; (2) that which lay behind, as already mentioned, the talismanic attraction exercised on Masonic minds in the eighteenth century by the name of Knights Templar, because the

Church had accused them. They had learned strange things in the East: for some it corresponded to the view of Ramsay, for others to occult knowledge on the side of Magic, and for the Chapter of Clermont to Alchemy. The collapse of the Strict Observance was not so much because it could not produce its hypothetical unknown superiors, but because it could not exhibit one shred or vestige of the desired secret knowledge.

I have now accounted at length for that which antecedes the present English Military and Religious Order of the Temple and Holy Sepulchre, so far as possible within the limits at my disposal. The Clerical Knights Templar, which originated at Weimar with the Lutheran theologian, J. A. von Starck, and presented its claims on superior and exclusive knowledge to the consideration of the Strict Observance about 1770, represent an intervention of that period which has been judged-justly or not-without any knowledge of the vast mass of material which belongs thereto and of which I in particular had not even dreamed. The fact at least of its existence is now before me, and I await an opportunity to examine it. I can say only at the moment that it was devised, as my reference shows, to create an impression that an alleged Spiritual Branch of the old Knights Templar possessed their real secrets and had been perpetuated to modern times. It was, therefore, in a position to supply what the Strict Observance itself wanted; but the alleged Mysteries of the Order appear to be those of Paracelsus and of Kabalism on the magical side. I have left over also: (1) Les Chevaliers de la Palestine, otherwise Knights of Jerusalem, because although it is a Templar Grade, it is concerned with the old chivalry at an early period of its history, and not with its transmission to modern times; (2) the Grade of Grand Inspector, otherwise Kadosh, though I am acquainted with a very early and unknown Ritual, because it does not add to our knowledge in respect of the Templar claim on Masonry. In the earliest form it shows that the judgment incurred by those who betrayed, spoliated and destroyed the Order had been imposed Divinely; that the hour of vengeance was therefore fulfilled, and that the call of Kadosh Knights was to extirpate within them those evil tendencies which would betray, spoliate and destroy the soul. (3) Sublime Prince of the Royal Secret, because in the sources with which I am acquainted it recites the migrations of Templars and only concerns us in so far as it reproduces and varies the Ramsay thesis in respect of Masonic connections. It is important from this point of view. (4) Sovereign Grand Inspector General, because I have

failed so far to meet with any early codex, and that of Ragon is a Templar Grade indeed but concerned more especially with wreaking a ridiculous vengeance on the Knights of Malta, to whom some of the Templar possessions were assigned. (5) Knight Commander of the Templar, because, according to the plenary Ritual in manuscript of Albert Pike, it is exceedingly late and is concerned in his version with the foundation and history of the Teutonic Chivalry, which is beside our purpose.

In respect of the English Military and Religious Order I have met with nothing which gives the least colour to a supposition of Gould that it arose in France: the Chevalier du Temple is its nearest analogy in that country, but the likeness resides in the fact that both Orders or Degrees have a certain memorial in the centre of the Chapter or Preceptory: we know that which it represents in at least one case and in the other, as we have seen, it is the tomb of the last Grand Master. But failing an origin in France it is still less likely that it originated elsewhere on the continent, as, for example, in Germany. I conclude, therefore, that it is of British birth and growth, though so far as records are concerned it is first mentioned in America, in the Minutes of a Royal Arch Chapter, dated August 28, 1769. I have sought to go further back and so far have failed. It was certainly working at Bristol in 1772, and two years later is heard of in Ireland. It is a matter of deep regret that I can contribute nothing to so interesting and vital a question, which appeals especially to myself on account of the beauty and spiritual significance of the Ritual in all its varied forms. The number of these may be a source of surprise to many, and I have pointed out elsewhere that however widely and strangely they differ from each other they have two points of agreement: there is no traditional history presenting a perpetuation myth or a claim on the past of chivalry, while except in one very late instance, there is no historical account whatever; and they are concerned with the one original Templar purpose, that of guarding the Holy Sepulchre and pilgrims to the Holy Places. They offer no version of Masonic origins, no explanation of Craft Symbolism, no suggestion of a secret science behind the Temple, no plan of restoring the Order to its former glory, and, above all, to its former possessions. The issue is direct and simple, much too simple and far too direct for a Continental source. Moreover, the kind of issue would have found no appeal in France, for example, or Germany, because there was no longer any need in fact to guard the tomb of Christ, and there were no pilgrims in the sense of crusading times. Finally, they would not have allegorised on subjects of this kind.

I am acquainted personally with nine codices of the Ritual, outside those which belong to Irish workings, past and present, an opportunity to examine which I am hoping to find. The most important are briefly these: (1) That of the Baldwyn Encampment at Bristol, which is probably the oldest of all: the procedure takes place while a vast army of Saracens is massing outthe Encampment. (2) That of the Early Grand side Rite of Scotland, subsequently merged in the Scottish Chapter General: the Pilgrim comes to lay the sins and follies of a life-time at the foot of the Cross, and he passes through various symbolical veils by which the encampment is guarded. (3) That connected with the name of Canongate Kilwinning under the title of Knight Templar Masonry, in which there is a pilgrimage to Jericho and the Jordan. (4) That of St. George Aboyne Templar Encampment at Aberdeen, a strange elaborate pageant, in which the Candidate has a searching examination on matters of Christian doctrine. (5) That of the Royal, Exalted, Military and Holy Order of Knights of the Temple, in the library of Grand Lodge. It represents a revision of working and belongs to the year 1830. It is of importance as a stage in the development of the English Military Order. (6) That which Matthew Cooke presented to Albert Pike, by whom it was printed in the year 1851. It is practically the same as ours and was ratified at Grand Conclave on April 11 of that year. (7) That of the Religious and Military Order, of the grace and beauty of which I have no need to speak. The two that remain over are Dominion Rituals of the Order of the Temple, being that in use by the Sovereign Great Prior of Canada prior to 1876, and that which was adopted at this date under the auspices of the Grand Master, Wm. J. B. MacLeod Moore. They are of considerable interest as variants of the English original, but the second differs from all other codices by the introduction of three historical discourses, dealing with the origin of the Templar Chivalry, its destruction and its alleged Masonic connections, which are subject to critical examination, the conclusion sion reached being that the Templar system is Masonic only in the sense that none but Masons are admitted. The appeal of the entire sequence is one and the same throughout, an allegory of human life considered as pilgrimage and warfare, with a reward at the end in Christ for those who have walked after His commandments under the standard of Christian Chivalry.

We have very little need to make a choice between them, either on the score of antiquity or that of Ritual appeal. descent from the Knights Templar is of course implied throughout, but it is possible to accept this, not indeed according to the literal and historical sense, but in that of the relation of symbols. The old Chivalry was founded and existed to defend the Church and its Hallows, and Masonic Knights Templar are dedicated to the same ends though official obediences alter and Hallows transform. The Holy Sepulchre for them is the Church of Christ, however understood, and if there is anything in the old notion that the Christian Chivalry in the past had sounded strange wells of doctrine, far in the holy East, there are such wells awaiting our own exploration, to the extent that we can enter into the life behind doctrine, and this is the life which is in Christ. Finally the modern chivalry is of Masons as well as Templars, because in both Orders there is a quest to follow and attain. But this Quest is one, a Quest for the Word, which is Christ, and a Quest for the Abodes of the Blessed, where the Word and the Soul are one.

# TO THE PROPHETS OF DOOM BY TIM HERDE

What though the tempest rave and roar, The sea give up its dead, Doom's wave Thunder upon earth's trembling shore, The very dead stir in the grave?—
Is man not master of his soul?
Cannot he yet his mind control?

Love is not dead, and He can hold His children safe from beasts that prey And ghouls that lust for virgin gold; Tempest and sea His will obey. Prophets of Doom, your works are dust! By Truth we live, in Love we trust!

"Evil must come!" Well, let it come.
We'll greet and grapple with the foe!
While you with palsied fear are numb,
We'll close, and give him blow for blow!
To hell with Fear! God fights for those
Whose banners bear Love's Cross and Rose!

# AT THE CROSS-ROADS BY HEIMDALLR

(Compiled from notes of a Public Address given in 1922.)

SOME few months ago, in an English review appeared the following statement:

"The British Empire alone stands between civilisation and the world-wide rule of Bolshevism."

And it is the truth of that statement, and the reality and the nature of the terrific struggle involved that I hope to be able to demonstrate. I further intend to explain in as full detail as possible exactly what the situation is that confronts not only ourselves but the entire human race, the hidden driving forces behind it, and the very great dangers that are involved.

It is first of all necessary to correct a very common and most mischievous belief, namely that Bolshevism is synonymous with Communism. Bolshevism and true Communism are as far apart as the poles, and mix even less readily than do oil and water. True Communism, that is, the Commonwealth idea, is the dream of an idealist, a well-wisher to his fellow-men, and it could never be worked effectually in any society other than one actually and literally putting into effect the teachings and practices of Christ, as distinct from those of current orthodoxy. What Bolshevism is, I will come to presently.

In a remarkable letter to the *Morning Post* of March 5th, 1921, written by Mr. H. de Vere Stacpoole, there appeared the following passages:

"For whilst God's son, Christ, has been crucified again in Russia by men whose very breath is blasphemy and whose deeds are not to be written, you, the Labour men of England—yes, and you, the Literary men and Thinkers—have linked yourselves and England with Evil.

"A million Englishmen fell fighting German terrorism. You have played and are playing with Russian terrorism, which is the same thing under a different name. When the hour strikes you will find this out, and that the God whom you have betrayed has permitted you to place yourselves under the heel of Germany."

Now to understand the complex situation that confronts us to-day, it is necessary to go a long way back in the history of the world, for the seed that is now bearing fruit was sown many centuries ago and has been carefully tended ever since. It is impossible to go into detail in the space at my disposal. I intend, therefore, to concentrate on the main essentials, and if I succeed even in a general way in putting my readers on to the *line of thought* that is necessary to arrive at the full truth, I shall have done all that I can hope to accomplish in such an article.

That Bolshevism, as represented by the Third International in Moscow, acting in close liaison with the unseen rulers of Germany, is doing all in its power to subvert and undermine the British Empire, both in this country and abroad, is, I think, such a palpable fact as not to require demonstrating. What is much more important is that the public should know exactly what is this hydra-headed monster called Bolshevism. At present, I have no hesitation in saying that not one in ten thousand has any inkling of the truth.

As already stated, Bolshevism must not be deemed synonymous with Communism. Communism is merely the bait to lure the masses under the banner of the most cruel and despotic rule that has as yet ever been known upon this planet. The small clique—the real Bolsheviki, not five per cent. of the total population—who rule Russia to-day are, in the first place, not really Russians at all, but an international scum—for the most part Jews and Jewesses—who carry out the orders of the still smaller group of intelligences that is directing the whole world-wide operations.

Asia is awake and moving. Ethiopia is gathering her forces in readiness to spring with her fellow conspirators at the throat of the white races whose powers of resistance have been broken by an insidious anti-moral propaganda.

Quite frankly, I believe this hellish plot will succeed right up to obtaining almost complete mastery of the world in the next few years. But I also believe—nay I know—that its power will not last; its triumph will be short-lived. Under God, the British race has still a great mission to fulfil, and that mission it SHALL fulfil though all the gates of Hell rage against it. But it will be a British people purged, purified and humbled in terrible fires of adversity, their just punishments for their slackness in the cause of Truth, Justice and Honour; their just retribution for their failure in the cause of the Faith which the British monarchy

is pledged to defend. And in the day when the regeneration of the remnant of the race takes place, it will be learnt that its final salvation from utter extinction has been brought about simply and solely, by the faith and personal moral character of a few of its members. The future of the race depends upon our individual efforts and our firm faith.

But we have not yet got to the root of the trouble, and have to look elsewhere than in the realms of politics for the key to the riddle.

A word recently flashed through Jewish circles throughout the world, a word carrying with it a galvanic wave of hope of the coming restoration of their race to its former and even greater glory, and, to the faithful, an assurance of the imminent advent of their "Messiah." In Buddhist circles also (and remember that more than 500,000,000 of the human race are professing Buddhists) there is the carefully-fostered expectation of a coming "World Teacher."

Now we know quite well that the Jews do not regard Christ as their "Messiah." He, therefore, is not the "Lord of the World" that they are looking for—and working for. In fact, when one bears in mind that Jews are the chief workers in the cause of Bolshevism, and that Bolshevism purposes to establish a world-rule, there should be little difficulty in fitting in the other parts of this aspect of the situation.

That this country will long remain even nominally faithful to the Christ ideal is extremely doubtful; the silence of Press and pulpit on all the horrors committed by the Bolsheviki and their agents, the selfish indifference of the bulk of the public and their apparent inability to realise the significance of it all, are extremely ominous, and point to the great headway that the mental and spiritual poison of Christ's enemies has already made in our midst. Now what is this mental poison?

Those who have studied the photographs that have appeared from time to time of Bolshevik leaders must have been struck by their conformity to a type, by their similarity of feature and expression. And when once the significance of this important fact is realised, it brings one within striking distance of the truth.

So far, I have mentioned the more or less self-evident facts so as to lead up to a clear indication of what is behind the whole thing, and I would preface this by quoting the words of R. W. Chambers in *The Slayer of Souls*.

"You wish to learn," he makes one of his characters say, "what is this monstrous evil that threatens the world with destruction—what you call anarchy and Bolshevism.

"It is an evil that was born before Christ came. It is an evil that not only destroys cities and empires and men, but, what is more terrible still, it obtains control of the human mind and uses it at will, and it obtains sovereignty over the soul and makes it prisoner. Its aim is to dominate first, then to destroy. It was conceived in the beginning by Satan's vice-regent on earth, and by sorcerers and devils. Always, from the first, there have been sorcerers and living devils.

"A thousand years before Christ, was founded the sect called Hassanis (or Assassins), and their creed is the annihilation of civilisation. These Hassanis are a sect of Assassins which has spread out of Asia all over the world and they are determined upon the annihilation of everything and everybody in it except themselves. There is a branch of the sect in Germany. The Huns are the direct lineal descendants of the ancient Hassanis; the gods of the Hun are the old demons under other names; the desire and object of the Hun is the same desire—to rule the minds and bodies and souls of men and use them to their own purpose.

"Anarchist, Yezidee, Hassani, Boche, Bolshevik, are all the same—all are secretly swarming in the hidden places for the same purpose. Civilisation to-day, unknown to the great masses of humanity, is engaged in a secret battle for existence against gathering powers of violence, the force and limit of which are not yet fully known. It is a battle between righteousness and evil, between sanity and insanity, light and darkness, God and Satan."

In these words the situation is briefly summarised. I can tell you, in addition, that behind the scenes is constantly working the gigantic psychic and perverted spiritual power exercised by that degraded body of priests, the High Lamas of Tibet (with their Black, and Red, and Yellow orders of priesthoods) and by their Western associates. For it is Lamaism and the devil-worship and unlawful spiritual practices carried on throughout the ages that is largely responsible for the Evil now loose in the world. And Lamaism and Judaism are half-brothers. (It is curious, to say the least, that these same colours, black, red and yellow,

should have been chosen by the so-called German "Republican" party).

That it is now that the lid is taken off Hell, so to speak, and this Evil let loose, is due to the fact that humanity has reached—not for the first time—a critical stage in its mental and spiritual evolution. Lost powers of the human mind are again beginning to function, and, in short, what is generally known (incorrectly) as the Sixth Sense is again awakening. When this happens, the awakening glands and cells in the brain become, especially at the early stages, particularly susceptible to influences from other minds. And when several intelligences of the order just described work in unison, and send out upon the psychic currents surrounding the Earth subtle mental suggestions favourable to their purposes, these are picked up, so to speak, by the receptive cells in the brains of thousands. It is mental wireless, or perhaps in this particular connection it would be more accurate to term it mass hypnosis.

It is the preliminary to Obsession, which may, in turn, culminate in Possession by extraneous entities. And that is exactly what is happening around us to-day. There are thousands of incarnate devils living on the Earth-plane to-day in the bodies of human beings. Known to each other, with telepathic powers of communication, and camouflaged under the apparent identity of the late occupier of the body, they can hide their true character from ordinary men and women. They mix in the world's affairs as ordinary mortals, but wherever they are, they are always at work, individually or in groups, at mental malpractice on all with whom they come in contact, gradually breaking down the victim's mental powers of resistance to external "suggestion." Also, by means of drugs, sexual excesses and illegitimate psychic and other practices, the bodies of human beings are becoming, literally in thousands, the homes of living devils.

Do you think Germany's Hymn of Hate during the late war was merely a pious expression of animosity towards this country, or that it was instituted simply for its effect on the morale of the German people? Not so. It was deliberately planned by those who knew perfectly well the terrific psychic power of millions of even undeveloped minds all thinking (sending out) in unison thoughts of hatred towards an enemy. It is largely from that form of attack that we are suffering to-day.

The last time the Sixth Sense began to open, the great psychic and spiritual powers it confers were so abused, and such monstrous

things were done, that to get rid of the evil, almost the entire human race then living had to be destroyed. And if the Satanic powers now at work are successful in their present efforts to subvert the majority of the human race, it will be necessary for the world to be purged again in some similar way.

The Planet itself, the 'natural' world, and a portion of the present humanity are being prepared by the operation of spiritual forces to pass into the new, or rather, the *restored* conditions of the coming "New Age." No evil thing, however, will be allowed to enter the gates of this New Jerusalem, and so the Earth will once again, at the appointed time and in the appointed way, be purged of its Satanic destroyers and seducers. These will be removed from an Earth shortly to be restored to its Edenic state, and with them will also pass away those members of the human race who—willingly, or by refusing to accept the way of escape—shall have become their allies or dupes.

Life Eternal and the joys, the very real joys of the true Paradise, the use of bodies other than the physical, and the pure enjoyment of many other spiritual powers and delights, all these are the rightful heritage of every man and woman. But Man has the power to distinguish and choose Good from Evil, and if he deliberately throws away that heritage for a more immediate mess of pottage, whose fault is that?

To-day, the portals of both Heaven and Hell stand wide open before us, and the representatives of each of these realms are seeking to influence mankind towards one or the other. Choose we must, but we can please ourselves in our choice. But once that choice is made NOW, no change will be possible.

"The Lord of this World cometh, and he hath nothing in me," said the Christ. Can we say that he has nothing in us?

### SEEKING THE MASTER

By DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage," "Secrets of Dr. Taverner," etc.

HOW shall he who has glimpsed the possibility of the Great Work find a Master who shall train him for its performance? This is the supreme question for the earnest seeker. But remember this, treading the Path is very different from studying the map. The map may be studied by lamplight at the fireside; the Path is trodden out in the wind and darkness of the barren places of the soul, for the Path is within, and leads from brain consciousness, through subconsciousness, to superconsciousness. It is nevertheless by no manner of means subjective, and it is concerning the objective aspect of the quest that the student will no doubt be curious.

Let us consider the spiritual history of one who sets out on the quest and note the stages through which he will pass.

First there comes the formulation of the concept. He conceives the idea of initiation and the ideal of the Master's service, and desires to make his dedication. But is desire enough? Yes, it is enough if it is strong enough and long enough; if it continues unwavering and unshaken through all the testing of the soul that shall try its fibre, through the purgation that shall purify it for the Master's contacting, and through the toil of the training that shall fit it for the Master's service; if the desire for initiation continue unwavering through all this, it shall bring the pupil to the feet of the Master.

But how few achieve or even realise the strength of the desire that is needed to bring about initiation! The beautiful Eastern tradition tells of the Master who held his chêla under water till he was half drowned, and then told him that when he desired light as fervently as he desired air, he would receive it. There is also a Western story that tells of the man who sold all he had in order to buy the pearl of great price. He who sets foot upon the Path may take nothing with him; naked are we born into the world, and naked we pass out of it into the higher consciousness. The 'heavenly homesick' are many, but those who will endure the divine journey are few. It is impossible to make the best of both worlds, for where our treasure is, there will our heart be also.

### THE OCCULT REVIEW

It is only those for whom the lusts of the flesh and the desires of the eyes and the pride of life have ceased to have any significance who will essay the journey that leads to the heights, and for them the journey will not be hard, because they travel light. who goes empty-handed treads lightly; it is the great burden of egoistical necessities that renders the way toilsome.

There comes to the soul a period of bitter conflict. glimpsed the divine ideal, it has drunk of the living waters of the spirit, and these have begotten in it a thirst which cannot be slaked upon earth; having known reality, it cannot find rest in appearances; and yet it has not exhausted the delights of matter. It is best that such a one should seriously count the cost before embarking upon the Great Quest and calling upon the Masters for aid in his search. For the Masters will take him at his word if he invokes them, and cause him to pass through the flame of circumstance so that all dross may be purged from the character; but if the ore of his nature be poor in spiritual metal, the conflagration thus caused will generate such heat that the gold will fuse and run, and the form of that man be lost.

It is the desireless man alone who passes into the Great Freedom, and when one who is ruled by desires essays the passage, these desires, being torn up by the roots, cause the soul to bleed. It is better that a ripening of the spirit should be achieved so that it parts with its fleshly desires naturally by outgrowing them, rather than do violence to the instincts of the nature. It is not the suppression but the outgrowing of desires that we should seek; ripe fruit parts readily from the stem, and the man who has learned the lessons that life has to teach will pass on without regrets. An incomplete, abortive experience of life is not a good foundation for illumination.

Initiation cannot be obtained in less than three incarnations of steadily directed effort. In the first incarnation the soul conceives the ideal and nurses it in secret, fulfilling all the duties of humanity in humility and patience, thus building character; in the second incarnation the soul undergoes testing and purgation and has to meet its karma; this is sometimes spoken of as the seed incarnation; and in the third incarnation it rapidly recapitulates the development attained in the other two and is ready for the Path.

Each individual who conceives the ideal of initiation has to ascertain whether consciousness is being awakened for the first time, or whether memory is returning from the depths of the

subsconciousness after the inter-natal sleep; it is here that the advice of a teacher who can read the Records is very necessary. for an imagination fired by the lust of adventure or the spirit of emulation may lead the aspirant grievously astray, causing him to venture out of his depth. It may also happen that the previous preparatory life may not have fulfilled its purpose and the preparation thus be incomplete; the work has then to be done over again before further advance can be made. Finally, there are many souls who, after being initiated in the past, went astray into black-magic or failed in a test, and have laboriously to climb back up the ground they have lost. Such souls are often psychic, but have no knowledge of occultism, the senses remaining, but the contacts being broken and the memories obliterated by the Master who has been betrayed. For these the Path is forbidden until expiation has been completed and the wrong redressed. Their own instinct is the best guide in this matter, for they will know with an unerring certainty when the invisible barrier is down and they are free to go forward.

The aspiration of the soul for initiation should be formulated and held with an unswerving determination; it should be meditated and brooded over in the night watches and every action of the waking hours should be dedicated to the perfecting of character and the service of humanity and through it of the Masters; but the soul should wait in humility for psychic experiences, not seeking to project itself out into the astral spaces where it has neither guide, chart nor compass. In due season, when the time is ripe, it shall indeed travel the astral ways, but under the care of a guide and not alone.

The Masters receive souls as pupils, not for the benefit of the soul, but for the benefit of the Great Work. A man is not trained for the sake of his zeal or enthusiasm, but only in so far as he is of value as a servant. It is for this reason that a selfless desire to serve is the surest path to the Master. No one who desires knowledge or power for its own sake ever succeeds in obtaining the innermost essence of it. He may become a magician, or an astral seer, or even possess deep intuitional wisdom, but the spiritual Light of the Innermost is unlit. Let us make no mistake. It is the Spirit which is the goal of the quest, all else is a means to an end, all else an appearance, not a reality; and though appearances may not necessarily be delusion, but rather a true and accurate symbolism and system of correspondences, they cannot satisfy the hunger of the spiritual nature after the

Spirit of God. The astral body functions on the astral plane, and the mental body wakes to consciousness on the mental plane when it receives its initiation, but the spiritual body must needs wake to the world of spirit before the sevenfold man is completed. Neither mentality nor emotion will satisfy the needs of the spirit.

In Union with the Divine, which the Western esotericist conceives to be the supreme initiation of this universe, the Spark of Divine Spirit, which is to man what the grain of sand is to the pearl, wakes into consciousness within the fully-formed sixth-plane body of spirit. This is the first of the cosmic initiations, because the Divine spark, being, metaphorically speaking, of the Plane of God, has passed beyond the Ring-pass-not of the projected universe into the noumenal cosmos where the consciousness of the Great Entity dwells.

This supreme spiritual ideal must never be lost sight of in all the long course of the Path; it alone is the goal, for nothing else can give the final and full completion. If this landmark be kept always before the eyes, the traveller will not wander from the way, for although his journey must be by stages and through different kinds of country, and although the discipline of each must be undergone in order to build up the completion of the soul, he must never pause or rest until he has reached the ultimate divine union. Neither must he, at any stage of the Path, turn aside and build a house, thinking that in the perfection of that phase he shall find completion. Each height he climbs will but reveal the height beyond, and from each crest he must descend into the valley of humiliation in order to mount to the height of the next discipline. Neither astral sight nor magical powers are ends in themselves, but rather subserve the ends of the adept, who, unless he have also the powers of the spirit, is but a sounding brass and a tinkling cymbal; but yet, if he have the things of the spirit and have not these also, he must needs be of those who wait in subjective bliss for the end of the day of manifestation, for without the Powers of the Planes he cannot return to help humanity on its upward path; he must be a magician if he is going to be a Master, for without the occult arts he cannot pass from plane to plane. This is a very important point, and one to be seriously considered in the choice of an esoteric school or teacher.

Let us now consider the actual stages in the training of the seeker who, having formulated a true ideal, has caused his light

### SEEKING THE MASTER

to shine forth in the dark places of the world. By thinking of the Masters we attract their attention, for it is unbelievably easy to establish a magnetic link with those who are always more ready to give than we are to receive; and if anyone after thinking about the Masters and formulating a wish to be accepted as a pupil, finds that the circumstances of his life are beginning to blow up for storm, he will know that his application has been accepted, and that the preliminary tests have begun.

At every point in his life he will be tested for freedom from desire: yet it must not be thought that the service of the Masters necessarily means bankruptcy and bereavement; a man may have great wealth and yet the things that money can buy may mean so little to him that he never troubles to buy them, leading instead a life of the utmost simplicity and using the whole of his vast resources in selfless service, asking neither reward nor thanks. Such a one would feel relief rather than loss were he deprived of his fortune. But if there is one who, even with the slenderest means, clings desperately to his slight security, he will be tested by financial loss until he realises that, if we take the Master at his word and seek first the Kingdom of Heaven and its righteousness, all these things shall be added unto us.

The Master Jesus is the Master of Compassion, and His Kingdom is the Kingdom of Love, but if we love any creature or thing with a purely personal love, a love that enjoys the sensation of loving rather than the good of the beloved, we shall assuredly be tested by the withdrawal of the thing desired. But if we love with a love so completely selfless that we would stand aside without a pang if the beloved might thereby receive a greater good than it is in our power to bestow, then we love with the Greater Love which shall not be taken away, neither can height nor depth nor any other creature prevent the expression of our power of love.

Do not let it be thought that in the sacrifices of the Path any duty has to be put aside: it is not duties, but desires that have to be forgone. Every legitimate duty has to be fulfilled, not evaded, and every human debt paid before we are free to make the dedication which the study of the Secret Wisdom involves. There are, however, many ways to the Masters of Wisdom, and one of them is the Path of the Hearth-fire, whereby in the fulfilling of household duties in love, initiation is won. The sacred duties of the home are the steps on the path, and it often falls to the lot of those who in past incarnations have pursued knowledge for its own sake rather than for service, that they should

follow this discipline. Let these dedicate themselves to it as to the Master, but using all leisure to study faithfully and provide the necessary basis of knowledge, and let their motto be:

Earn the means first, God surely will contrive
Use for our earning.

Wherever the soul finds itself, from that point it must start upon its journey; no one can stand in the shoes of another. The soul must always "make good" on that which lies to its hand before it enters upon the path. If that soul find itself as a clerk or a cook, it must become an efficient clerk or a good cook; the Masters have as little use for incompetence as they have for sin, and if we are incompetent in the discharge of any section of our undertakings, a substratum of weakness will underlie the whole nature, and the tests of the Path will find it out.

In due course the time will come when the Seeker, having safely undergone the preliminary tests, finds the Path itself opening up before him; having made the utmost of the means at his disposal and exhausted them, further opportunities are given The exhaustion of material placed to hand for his practice is a very important point in connection with advancement. A seeker may sigh for books beyond his means, and feel unable to advance in his studies for lack of them, but has he exhausted the possibilities of the municipal free-library? Or he may desire deep teaching on meditation, but has he learnt to keep his head during the rush hours of his business? All these things are used by the Masters as discipline. They observe the proficiency of the pupil in them before they advance him, and one of the surest tests is the tidiness of the room a person occupies and the orderly conduct of his affairs. An occultist needs an even temper and an iron nerve, and there are few walks in life that cannot be made to afford opportunities for the development of these essential qualities.

All having been done, then, that the Seeker can do in solitude, the Star Lodge under which his path is being taken allots to him a Guide. The office of guide is one of the first that is filled by a soul that has advanced beyond incarnation in matter. After the last death of the body of one who has dedicated himself to the service of the Masters, the newly liberated soul is employed in the great humanitarian work that goes on on the astral plane; this work is well known to all engaged in spiritualistic research, and need not be entered into in detail in these pages, and the office of guide is one of its subdivisions.

### SEEKING THE MASTER

A guide acts as a messenger between the Master and the pupil, conveying instruction by means of telepathic suggestion to the subconsciousness of the soul in his care; he also has the task of protecting his charge during his first expeditions onto the inner planes, safeguarding him during the difficult moments of transition from one plane to another and supporting him until he has learnt skill in making the transition through the states of consciousness.

For a period varying from a few months to several years the relation of guide and seeker continues, and by the end of it they are as well acquainted with each other as any other pair of friends. Guides are simply human beings of a lofty type who have no physical bodies, and their personality is that of the last incarnation. A time may come, however, when the guide is ready to advance to higher work, but the seeker is not yet ready for the next stage, and then a new guide will be allotted to him and the other will withdraw, though he may from time to time visit his one-time charge; for these friendships of the inner planes are just as real as those of the earth-plane.

When the time arrives, however, that the pupil is able to come and go between the planes with confidence and sureness, and can himself receive the commands of his Master, he no longer needs the help of his guide, who is then withdrawn for other work.

Many souls are trained entirely from the inner planes in this way, but there are others which do not so readily develop psychism and for them another method is used. The guide will act as the pupil link between another servant of the same and Master who has already been trained in the physical body, and will thereby place the student under a Teacher.

Now, a Teacher is not a Master, and no one worthy of the name would claim the title. His function is to inform the pupil, not to dominate him. But a teacher, adequately to fulfil his function, must be a psychic, and it is worse than useless for the aspirant to study with any occultist who is not, for how shall the blind lead the blind? Psychism is the eyes of the soul on the planes of form, and there must be adequate astral vision if the student is to be properly handled and effectually protected.

An occult student is as much in need of protection during the early stages of his training as a hermit crab that has left one shell to search for another, otherwise he will develop nerve trouble and exhaustion. These indispositions are not a sine qua non of occult development, neither do they show the spirituality of the nature,

but are a sign of faulty training; they do not redound to the credit of the student, but to the discredit of the teacher. No occult work should be attempted by a person in a devitalised or unbalanced condition; everything must be put aside until he has recovered his physical fitness, and it is the duty of the teacher to look after the physical condition of the pupil as carefully as after his spiritual condition.

The teacher knows the pupil by the seal of the Master which is stamped on the aura just above the head, but how is the pupil to know the teacher and be sure that he is not in the hands of a charlatan? Firstly, because the teacher will ask him for no money for his instruction. This is the supreme test of an occult teacher, and effectually rules out the mercenary. A man, however, may be well-intentioned and idealistic, but nevertheless a fool; how is the pupil to know that he is not getting into the hands of an incompetent? He must exercise the same care and discretion as he would in transacting any important business matter on the physical plane; he must make enquiries as to the reputation and record of the person into whose hands he proposes to commit his spiritual life. He must observe closely the character, outlook, and type, of the pupils by whom the Teacher is surrounded, for here will be seen the clearest indication of the nature of the teaching given, and it is an indication that cannot lie. "By their fruits ye shall know them," and the wayfaring man, though a fool, knows the fruits of the Spirit when he sees them. Purity and peace; a sane mind in a sound body; charity of thought and action as well as of word; order and cleanliness of both mind and environment; fair dealing and the honourable meeting of obligations; and above all, the simple kindliness that sweetens human intercourse; but where these are lacking, beware. such there is no law."

Occult training should build nobility of character and balance of mind. If it fails to do this, there is something wrong. What shall it profit a man if he sees the heavens open and loses his reason? It is better to have five senses and sanity than psychism and a lack of balance. A teacher of any system of occult training can only be justified by results. Good intentions may serve to protect the individual who ventures into the Unseen in search of knowledge for himself, but they are not sufficient equipment for the one who undertakes to train another.

Some cry "Peace, peace," where there is no peace, refusing to see signs of mental and physical deterioration in their pupils,

and regarding the symptoms of nervous tension as incipient psychism. Unskilled in the processes of the mind, they fail to recognise dissociation and hallucination when they see them, regarding abnormal phenomena as evidence of unfolding powers. Seership is an integration of the individuality, not a disintegration of the personality. The great problem that always besets the seer is the problem of synthesis, the maintenance of open communications between the higher and lower self, and the translation of the abstract into the concrete so that it may be assimilable by consciousness, and no system of training which tends to loosen the cohesion of the personality can produce satisfactory results.

Other teachers, accustomed to operate an ineffectual system. may suddenly lose their heads when an exceptionally sensitive pupil begins to get results and naturally turns to them for explanation and guidance. Not being psychic themselves, they are unable to see what the pupil sees, and if all does not go smoothlyand under such circumstances it is not very likely to go smoothly—they become panic-stricken and drop the pupil like a hot coal. The condition of such a one is deplorable, and generally ends in severe breakdown or even insanity. The condition of the teacher is not less deplorable, though the karmic results may not manifest so quickly. It cannot be repeated too often that an iron nerve is needed for all occult operations, and especially for an initiation, and unless an occultist has the power to read the records and discern the karma of an applicant, and to read the aura and discern the condition, he should not undertake to train a pupil in esoteric science.

Every true initiator knows that he has to share in the karma that shall be generated by any pupil he trains. If that pupil make good use of his knowledge and does well, the initiator is thereby advanced, and a highly evolved group is of incalculable value to any occultist, hence the folly of witholding advancement out of jealousy. On the other hand, the abuse of occult power has a disastrous effect not only on the person who uses it, but on the group in which he was trained. Just as the pupil should be careful in placing himself in the hands of a teacher, so the teacher has just as great need to be careful in the acceptance of a pupil, and the applicant must be prepared to submit to tests before he is trusted. He should be wary of the ever-open door. Those who have treasures, guard them.

He must remember, however, that the teacher cannot reveal his system to the unobligated, and the more he knows, the less

he will be inclined to tell, and even the most cautious must be prepared to take something on trust. But if, considering the teacher, he feels that he desires to become even as he, then he will be safe in enrolling himself. But if, after observing the life of the teacher, he feels that he must reject the character while absorbing the knowledge, he will be very unwise to have any dealings at all with that person, because he will find that, in actual practice, he is unable to maintain the distinction.

A man may teach natural science without any considerations of personal character entering into the matter, but not so with occult science. The essence of occult training does not lie in what is taught, but in the influences that emanate from the teacher and gradually tune the pupil to higher and higher vibrations. The teacher has to transmit the forces of the Master until the pupil becomes en rapport with that Master; it is in this that the real value of the training lies, not in the information that is communicated. Everybody teaches much the same things; some a little more, some a little less, and there is not great divergence of opinion between the different schools; but there is an immense difference in their vitality and purity.

If a teacher have evil or unsublimated aspects in his own nature, these aspects will put him in touch with the corresponding potencies in the unseen world, and when he seeks to bring through the force of his Master, he will be working on a mixed contact, and the results for the pupil will be good and evil inextricably blended. Under such circumstances, the teacher tends more and more to be dissociated from his Master, and is therefore working upon a falling tide, and as the higher forces fail, the lower come more into evidence. Such an one is an exceedingly dangerous acquaintance for anyone who is at all sensitive.

However strong he may feel himself to be, no pupil may hope to be stronger than his teacher, for if the latter does not know more than he does, why go to him? Never believe that you will be able to sort out the wheat from the tares before the harvest. If the teacher is a man of impure life, you cannot fail to be involved in impurity. If he be unscrupulous, you will be sacrificed to his love of power or gain. I have heard it argued that the willingness to face the odium of association with evil-doers is one of the tests of the Path; to stand by the teacher through good and ill report is indeed a test, but to condone evil action is not; the test, in such a case, is of a contrary nature. Are you prepared to lose your chance of initiation rather than receive it from

unclean hands? Are you prepared to refuse the Waters of Life if they are polluted with dirt? On the answer to these questions much depends. Is it the test that you should condone the dirt for the sake of the teaching? Or is it that you should reject the opportunity on accout of the contamination? Follow your instinct. It will lead you to the place where you belong.

But remember this, no one has the power to give you initiation or deny it to you. As soon as you are entitled to it, you claim it by right, not grace. If one channel closes, another will open up. Claim your initiation from the Masters, not from any Lodge, Fraternity, or Order upon the physical plane. And although the vote of such an assembly has the power to close any particular Lodge to you, it has not the power to close the Order if that Order be a true occult fraternity, for in such case the decision does not rest with those upon this plane, but with Those upon the Inner Planes whence the Order derives its power If the guardians of the gates on the physical side persistently deny access to those to whom it is due, the stream of force issuing through those gates will be deflected to another channel, a bare and boulderstrewn course will lie where there had been a navigable river, and the Waters of Life will flow elsewhere, but the Waters of Life will not cease to flow because human judgment declares them private. No seeker after truth need fear human judgment. The issue lies between him and his Master and none other. If he fit himself for initiation he will receive it, if not from one hand, then from another; but if he were not ready for it, the greatest adept in the cosmos would be unable to bestow it on him.

Never hesitate to take your stand boldly upon a principle in occult matters. Never be guided by anybody's opinion in seeking the solution of an occult problem. Look within and seek to hear the still small voice of conscience, for it shall be to you the Voice of the Master. But before so listening, invoke the Master, and ring yourself about with the sacred circle of His power, drawing it in the air with your hand while invoking the Name of the Master Jesus, the supreme Initiator of the West, for there is such a thing as telepathic suggestion; and if you have reason to believe that this is at work, if you find ideas obtruding themselves in your mind which would not normally find tolerance there, then you would do well to conduct the meditation that shall make clear your path in a church where the Blessed Sacrament is reserved, for into that Presence and potency can come nothing that maketh or worketh a lie.

# "THE GREATEST OF THESE IS CHARITY"

By S. M. PESKETT

O Love divine Emblem of eternity. O children of men who prate of love Yet worship at the shrine of hate Idols of fear, lust, avarice, profanity— If ye believe that God's creative power Planted in you the seeds of your humanity, And gave life's impulse To every sentient being, bird, beast, flower; Are ye so heedless of your common fatherhood That ye prostitute your sisters, slay your brothers, Eat of the flesh, corrupt and foul with death. Of that which once drew breath, Nay, even nurtured life as did your mothers Within the living womb; Clogging the senses' pores with drugs and wine, Staying the spirit's growth, To satisfy your carnal gluttony?

O Love divine
Symbol of the Holy Trinity
Of Body, Soul and Mind,
Embracing all mortality,
Reveal Thy purpose to mankind.
So let their hearts be fused with Thine
That, in the light of truth illimitable,
They learn to tread the Master's path
Of Faith and Hope and Charity.

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

## MR. J. M. PRYSE AND THE SECRET DOCTRINE To the Editor of the Occult Review.

SIR.—Being now in China, I have only just seen the reference to Mr. J. M. Pryse's article in the Canadian Theosophist (reprinted in the Theosophical Review) regarding the editing of the 3rd edition of The Secret Doctrine. His statements are so seriously at variance with the facts that I feel bound to answer them. He says that the "oft-repeated charges "that Mrs. Besant and Mr. Mead "made unwarranted changes in the revised (third) edition of the S.D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact." He further says these charges are "the fabrication of semi-theosophists who hung on the fringe of the Society" and "circulated by pseudo-theosophists who were never in any way connected with the original T.S." Obviously neither of these definitions can possibly apply to me, yet I am one of those chiefly responsible for marshalling the evidence in support of these allegations in my book entitled H. P. Blavatsky: A Great Betrayal. Since its publication in Calcutta in 1922 no attempt has been made by Mrs. Besant or anyone else to formulate a reply to any of the charges made therein, some of which are of a very serious nature. I can scarcely believe that Mr. Pryse has read the chapter entitled "Tampering with H. P. Blavatsky's Writings," and I would ask all who really desire to form an impartial judgment to do so. As an expert printer, Mr. Pryse was sent to London from New York by Mr. Judge shortly before Madame Blavatsky's death in order to organise the "H.P.B. Press." When Mrs. Besant formulated her celebrated "Case Against W. Q. Judge" in 1894, he took an active part with Dr. and Mrs. Keightley, myself and others, in the fight for the principle of Brotherhood, and was one of the E. S. Council at New York which ratified the succession of Mrs. Tingley on Mr. Judge's death (E. S. Paper, April 3, 1896), resigning from her organisation a few years later, as many of us did, when Mrs. Tingley (like Mrs. Besant) departed from the original H.P.B. teachings and took her own line.

I mention these facts (all available in the records) to show that Mr. Pryse did not withdraw from the T.S. when "it split into irreconcileable factions," as he asserts, but remained a member of the Judge portion nearly as long as I did; and no one could have been more antagonistic than he was at that time to Mrs. Besant and all her works. His sudden change of front at this late date is therefore all the more incomprehensible.

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The allegations made by various critics justly incensed at the posthumous "editions" of H.P.B.'s works issued by the Adyar T.S.. are easily verifiable by comparing them with the original editions, and it is absurd for Mr. Pryse to attempt to dismiss all such documentary evidence on his mere ipse dixit. If, as he declares, he follows as faithfully as he can the teaching of H.P.B., why does he do her such a poor service as to try and justify what Dr. Stokes, for instance, has quite correctly stigmatised as "the most colossal case of corruption of an original text to be found in history " (i.e., 3rd edn. S.D.)? the testimony of the Keightleys alone (Great Betrayal, pp. 75, 78). No one on reading it would for a moment believe that the first edition which they, Douglas Fawcett, and others helped H.P.B. to prepare could possibly require the thirty thousand odd "corrections" which have been actually counted by students in the Besant edition. Everyone who is familiar with the first and second (reprint) editions of 1888 knows that they contain comparatively few errors of any consequence, considering the size of the work and the varied and abstruse nature of the contents.

As to the third and fourth volumes, they are not so easily disposed of as Mr. Pryse would have the public believe. Here again the Keightleys' evidence is perfectly definite viz., that both of them existed in MS. when the first two were printed, and that vol. III was "ready for the printer." H.P.B. repeats this several times in Vols. I and II, adding that Vol. IV is "almost so," but these statements are deleted in the Besant edition of 1893. Mr. Pryse says that when he had printed Vols. I and II of that edition "Mrs. Besant placed the MS. of Vol. III in my hands." He adds that she had to pad it out with the E.S. Instructions which "cover the very ground of the proposed [sic] Vol. IV, of which only a few pages were found." Now Mr. Pryse knows as well as I do that these and the Inner Group Inst. (which she included as "Oral Teachings") where private, and were written much later than the four vols. of the S.D. of which the Keightleys speak. H.P.B. speaks in her letters of 1888-9 of writing them part by part as required for the new Esoteric School. She never to my knowledge (as an original member of both the E.S. and I.G.) sanctioned their publication, for reasons obvious to every occult student. That Mrs. Besant said so involves explanations which I make to some extent in A Great Betrayal. If the Keightleys spoke truly, as I believe, they themselves suggested a four-fold division of the S.D. MS. in 1888, only two of the four volumes being then printed to begin with. What need, then, to pad out Vol. III with private Instructions; and what became of Vol. IV? Is it likely that H.P.B. herself would destroy so much of her greatest and most cherished work? Hardly. The only other explanation is that someone was interested in doing so after her death. Those of us (including Mr. Pryse) who had inside information at the London Headquarters from 1893 to 1895 know very well who that person was, and during my recent seven years' residence in India I

was furnished with many details, well known to prominent Indian members, which supply missing links and explain some of the puzzles of the complicated web of intrigue which finally disrupted the Society in 1895. Some of it I include in A Great Betrayal.

There is plenty of internal evidence in the very language of the alleged Vol. III that it had been heavily "edited," for the style and point of view are quite different from H.P.B.'s. In A Great Betrayal I state (p. 82) that Mrs. Besant had printed these papers "intact," never dreaming that she would have ventured to tamper with them. Later, however, a leading Indian member of the original E.S. asked me to compare her version with my originals and his, when I discovered how much she had altered them.

One more point which I must stress is that Mr. Pryse printed Vols. I and II, third edn., in 1893, before the "split" of 1895, when he left Mrs. Besant to follow Mr. Judge. The alleged Vol. III was therefore not printed by him, but by the Women's Printing Society, 66 Whitcomb Street, London, W.C., in 1897, so there was plenty of time for extensive alterations to be made under the influence I have mentioned. It was when the setting up was in progress that I was shown a few sheets of the MS. and saw the extent to which they had been "edited" (Great Betrayal, p. 75). Mr. Pryse also saw them, if I remember rightly, for he and I were then working in London with Dr. Keightley and others on the Judge side. Dr. Keightley is now practising in New York, and could testify to the truth of all I say. His society includes Mr. Charles Johnston and others who left Mrs. Tingley's organisation at an earlier stage than I did. Their magazine is the Theosophical Quarterly.

Mrs. Besant has naturally been glad to reprint Mr. Pryse's statement in her Adyar magazine, and therefore I cannot, in justice to my teacher's memory, let it pass unchallenged. Is it too much to ask other old members who know the facts to support me in this? Mr. Collings is one of these, and I fully agree with his letter on Mr. Baseden Butt's book. I would like to add that it contains the most remarkable appreciation of H. P. Blavatsky's writings that I have ever read.

Yours faithfully,
ALICE LEIGHTON CLEATHER.

#### H. P. BLAVATSKY

To the Editor of the Occult Review.

SIR,—As Mr. Loftus Hare has joined the ranks of those who, ever since the Theosophical Society was founded, have believed that Madame Blavatsky was an impostor, perhaps he will go further and tell a waiting world what he thinks her motive was for "inventing." the Masters and deceiving the public?

On the question of motive, probably the best answer to her critics has been given by Mme. Blavatsky herself. Writing in 1890 to the Fellows of the Theosophical Society in India, she stated *inter alia*:

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"As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help I should have died long ago from the effects of such voluntary hard labour."

I am, etc., BASIL P. HOWELL.

### To the Editor of the OCCULT REVIEW

SIR,—I presume some reply is expected of me in answer to Mr. W. Kingsland's letter appearing in your February issue. I do not feel called upon, however, to argue about my "review" of Mr. Baseden Butt's book on H. P. B., nor to discuss whether it is rightly so-called. I say, merely, that I adhere to it, with the exception of a single sentence referred to below.

The book is at the disposal of your readers who are not solely dependent upon me for the formation of their opinions; they will see that that part of it which appeared to me to be specially significant is dealt with in my paragraph (3) headed "The Author's Doubts." I submit that I was not obliged to supply, per contra, a list of "The Author's Certainties" which the book contains. If Mr. Butt had disposed of his dubia satisfactorily, it would be a different matter, but to face both ways and expect a reader or reviewer to cancel out a suspicion by a eulogium would be a very strange procedure.

Mr. Kingsland believes himself to have discovered some inconsistency in my position and laboriously works to show me up. He seems to chide me for not coming out into the open before. But the matter is simply explained.

As your readers probably know, I have been for many years engaged in critical opposition to other Theosophical "leaders," and I have had little opportunity or need to penetrate into the bona fides of H. P. B. But when the Mahatma Letters appeared, followed by the Letters of A. P. Blavatsky to H. P. Sinnett, I was forced to do so. It happens that my two years' collaboration on the books was completed only in December last, and I was, consequently, able to answer Mr. Colling's question immediately and publicly. I can assure Mr. Kings-

land it was no displeasure to me thus to be "drawn"—rather the reverse. I have nothing to fear from Mr. Kingsland's attempt to put me in a bad light. Time will show.

I repudiate the charge of bad taste in reference to H. P. B.'s health; if Mr. Kingsland does not agree with my suggestion he has no right to call it a "sneer." Let him read it again in the light of my estimate of the lady, and he will realise that it is scientific and sympathetic: for I regard Madame Blavatsky's life as a tragedy.

In my original article there is a badly constructed sentence which has puzzled Mr. Kingsland and which I now correct, with apologies. It should read: "Indeed, the book may be construed, by her most ardent friends, into a subtle attack on H. P. B., etc."

Yours faithfully, WILLIAM LOFTUS HARE.

To the Editor of the Occult Review.

SIR,—It does not need "four-dimensional brains" to ask a simple question?

What guarantee have we that it was Madame Blavatsky herself who "denied the Truth of Reincarnation?" It takes more than the bare assertion of some "medium" to "sweep away" the "fundamental teaching" which is the only logical explanation of "Life's little ironies," its stupendous tragedy and intricate enigmas.

What authority have these spiritualist guides which will induce us to accept *their* illuminative utterances in place of the interior recognition of Divine truth? They ask too much and prove too little.

Yours faithfully,

" A."

### MR. KRISHNAMURTI.

To the Editor of the Occult Review.

SIR,—The reviews of periodical literature in your magazine have always been written in such an interesting and very fairminded way that I am sure you will allow me to point out some slight errors and misconceptions that have crept into the last number.

I. The Right Reverend Montgomery Brown, one of whose sermons has been published in the January number of the Herald of the Star, was a Bishop of the Protestant Episcopal Church of America (equivalent in the United States of the Anglican Church) and is not in any way connected with the Liberal Catholic Church. The Herald of the Star published this sermon because of its inherent interest, in the same way as it might publish the sermon of a Nonconformist minister or of a Roman Catholic prelate.

- 2. May I enter a protest against the use of such misleading terms as that of "Theosophical Messiah?" Dr. Besant has stated that Mr. Krishnamurti is the chosen *vehicle* of the World Teacher, but not himself that Teacher. Dr. Besant's objection to the term "Messiah" is that, from the Jewish point of view, the Messiah comes only once for the salvation of His "Chosen People," whereas the World Teacher, according to Theosophical conceptions, is at the head of every religion.
- 3. The explanation of Mrs. Besant's absence from the Benares Convention is that both she and Mr. Krishnamurti have been exceedingly busy at Ojai, California, finishing some books and organising an important Centre. The rumour that he has been in ill-health is entirely without foundation, as you will see from the following passages taken out of a letter that I received from Mrs. Besant towards the end of December: "Krishnaji had no breakdown, but was merely tired out.

  . . . Krishnaji is very well now and his vitality is rapidly increasing."
- 4. The statement that Dr. Besant and Mr. Krishnamurti are remaining indefinitely in California is not quite accurate, as she is leaving for Australia early in March and will be in London for Whitsuntide. Mr. Krishnamurti will be over here too, and both he and Dr. Besant will be at the International Congress of the Order of the Star in the East to be held at Ommen in August.
- 5. The article published in the Boston Sunday Post and reprinted in the O.E. Library Critic, which you very justly criticise, was never written by Mr. Krishnamurti at all. As soon as we received the cutting of this article in England Mr. Krishnamurti was communicated with by cable and immediately denied its authenticity.

With apologies for the length of this letter,

We are, dear Sir,
Yours very faithfully,
THEOSOPHICAL NEWS BUREAU,
R. HENRY-WAETJEN,
Secretary.

# THE COMING TEACHER, ETC. To the Editor of the Occult Review.

SIR,—The Blavatsky Association feels, it would seem, some little indignation toward the present leaders of Theosophical Society, and rightly so. One fancies that there may be possibly the same feelings in other quarters also. I have before me as I write a book entitled: Madame Besant et la Crise de la Société Théosophique, by M. Eugène Lévy, published as far back as 1913. If the evidence contained in this book is true, and it is inconceivable that M. Lévy would have published such charges had he not been sure of his ground and could

give adequate proofs, it is indeed damning. I have read therein with intense indignation and disgust of the diabolical and insidious attack made against that great teacher, the late Dr. Steiner, and the malicious discredit deliberately thrown on his teaching (in defiance of true theosophical principles and moral rectitude) on the part of those who pose, as M. Lévy states, as spiritual teachers, but who did not hesitate to lower themselves to the level of calumny, slander and mendacity, merely because Dr. Steiner, in defence of True Theosophy, condemned and refused to have anything to do with this monstrous "Alcyone" affair. Can any of the accusations made in this book be refuted, and has anyone yet done so? Those who read what M. Lévy has to say will see how serious this crisis is. One's gratitude is due to M. Lévy and to M. Schuré for having carried out what must have been to them an extremely disagreeable task; and also to Mrs. A. L. Cleather, of the Blavatsky Association, for her splendid outspoken denunciation of an absolutely scandalous state of affairs. Mrs. Cleather gives several quotations from M. Lévy's book.

These exposures show such an astounding lack of morality and spirituality, where one would expect to find them above all else, that really one wonders what the end will be.

Surely all who have at heart the interests of TRUE spiritual science, whatever be one's particular school of thought in the large domain of Occult Philosophy, will protest at the degradation of the Divine Science and the discredit being cast on it. The writer, a humble and unworthy student of spiritual things, believes that True spiritual science has a message for the World. What chance is there for a hearing if it gets mixed up in the public mind with the insane and discreditable actions carried out in the name of the Divine Science?

Yours, etc., "TRUTH-SEEKER."

#### FLESH-EATING

The Editor of the Occult Review.

SIR,—In the case of food, the dividing line asked for by R. E. Bruce is in the degree of *sentient* consciousness in the form which we destroy for the sake of eating it.

Cruelty is the exception, not the rule, in natural law. The Will of God is evolution. We are to evolve *out* of the animal world to become spiritual. To be co-operators with the Divine Creator. Beasts of prey are not admitted into the occult workshops of the Deity where the New Age is being created by the elect of the earth.

Could Mr. Bruce take a lamb by the throat and kill it? He would soon know the dividing line if he had to be his own butcher!

A. L. B. HARDCASTLE.

### THE OCCULT REVIEW

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# IMPERSONATIONS AT SÉANCES

To the Editor of the OCCULT REVIEW.

SIR,—I am most grateful for the very kind review by Mr. W. H. Chesson in your magazine of my new book, The Wandering Gentile.

When I wrote that "Spiritualists are fooled by earth-bound spirits" I was not referring to the desire for sympathy which, as Mr. Chesson so truly writes, may be felt by people immediately after passing over, but to the deliberate "impersonations" which there is good reason to think take place at séances. This is mischievous and often very tragic fooling, as I have good cause to know.

RATHMELL WILLSON.

### SPIRITUALISM AND THEOSOPHY.

To the Editor of the OCCULT REVIEW.

SIR,—I read with interest the article by Mr. Chaylor in your last issue, but I regret that he should go out of his way to deny the truths of Spiritualism. As those truths are, in the case of most of us, matters of personal experience about which we are perfectly sure, we lose all confidence in the more remote assertions of Theosophists when we find that they are utterly mistaken upon the one point on which we are able thoroughly to test them. Many of the more experienced Theosophists have had experience of séances and are aware of the mistake which Madame Blavatsky made when, after being a furious and intolerant Spiritualist, she suddenly abandoned the cult at a time of its temporary eclipse in America, and changed her guide John King to the Master Koot Hoomi. A. P. Sinnett was certainly with us, and I think (though here I speak without warrant) that G. R. S. Mead is as satisfied as to spirit communion as I am. There seems no reason, therefore, why Theosophists should eternally split the psychic movement by going out of their way to offend those who are really moving in the same direction as themselves. A great many spiritualists are inclined towards reincarnation, kharma, and other Theosophic views, but are repelled by the attitude of such writers as the gentleman in question. If we, who are in our several ways fighting against materialism, would draw closer together, we should be in a stronger position.

> Yours faithfully, ARTHUR CONAN DOYLE.

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## PERIODICAL LITERATURE

THE EASTERN BUDDHIST is nominally a quarterly magazine, but various circumstances have arisen to delay its issues, and the number now before us is all that we have seen during the last twelve months It is always of the first importance and interest within its own department, and so far as we are aware it stands outside competition and beyond comparison. The leading article is on the Secret Message of Bodhi-Dharma, and is a study of the content of Zen experience, Zen being defined as "the truth of life" and its experience being said to annihilate "time-space relations." It would appear that almost any pretext is adequate to promote its realisation in those who are prepared. As regards Bodhi-Dharma, he was the first patriarch of Zen Buddhism in China. Another and even more important study discusses the origin of Mahayana Buddhism, otherwise the Great Vehicle, which is described as idealistic, mystical and metaphysical, while Hinayana Buddhism-the Small Vehicle-is "practical, ethical and traditional." A determinate conclusion is not reached, but there is a disposition to recognise that the Great Vehicle is of later origin than the small, though its roots may be far in the past.

THE MESSENGER of Chicago prints an address of Mrs. Besant to members of the Theosophical Society at Los Angeles; but it was delivered so far back as September of last year, and of her present activities in California, if any, we hear practically nothing in the American official organ. Mr. Krishnamurti maintains also his new part as a veiled prophet in the States. Presumably the figurative water continues to flow under the symbolical bridges of the familiar saying, but it must emerge ultimately into light, and then we shall learn what lies behind the present silence. The subject-matter of Mrs. Besant's address is the trinity of objects to which the Society is dedicated, and they are to be understood henceforth as follows: (I) The proposition to form a nucleus of Universal Brotherood is "concerned with the fundamental truth of religious thought in all religions," and the way of its fulfilment is the creation of a "great fellowship of Faiths," this descriptive term replacing that of "a World Religion," about which we have heard so much. (2) The study of comparative religion, philosophy and science is to pass from the nebulous state of being merely encouraged and emerge as a World University. (3) Research into the hidden laws of Nature and the powers latent in man means the revival of the Ancient Mysteries which are affirmed to have studied these matters in their higher branches. We have heard previously that Adyar Co-Masonry stands for the revival in question and can leave it at that, remembering that it was started by George Martin as an offshoot of the so-called Scottish Rite, and regretting that Eleusis and

Samothraca should be represented by such a counterfeit. As regards the World Religion, we are assured by THE CRITIC of Washington that in December, 1925, and in the Theosophist, an article appeared over the signature of Mrs. Besant, accompanied by a statement approved by "the real Head of the O.S.E."—otherwise a Master—which named the World Religion and described Mr. G. S. Arundale as its recorder and only official head "in the physical world." We infer that this statement was signed by the Vice-President, which notwithstanding, Mrs. Besant informs us that the T. S. General Council has changed the title. It has most certainly in so doing changed the scheme itself. for a Fellowship of Faiths pursuing their independent paths, but recognising a common root, is not a World Religion. Moreover, we are told by THE CANADIAN THEOSOPHIST that when asked about the brilliant and exclusive position assigned to Mr. G. S. Arundale, she replied (1) that it was "news to her" and (2) that "it does not mean anything." We agree fully.

Though she has stated, as reported—Canadian Theosophist, November, 1926—that there is "no World Religon," it is worth while for The Theosophist to publish an article on the subject in the last issue which has reached us, and we learn on this authority (I) that we have entered on the reign of Christ; (2) that He will come surely to start the World Religion; and (3) that He will be "our active leader," presumably therein and thereby. Meanwhile the Theosophical Quarterly of New York, which claims to be the official organ of the original Society founded in that city by H. P. B., deems it desirable to point out in a special notice that it has no connection with Mrs. Besant, Co-Masonry or the Star in the East, adding that their purposes and methods "are wholly foreign to our own." And the apotheosis of Mr. Leadbeater is celebrated in The Theosophical Review by three ardent witnesses.

MÉTANOÏA, an International Review, described as scientific, spiritual, non-dogmatic and eclectic, has been mentioned on some previous occasions as an experiment which lies outside all normal paths of periodical literature, alike in subject-matter and in its elaborate form of production. It has entered now upon a new series, the first issue of which appears at 25 francs and is less ambitious in illustration, but yet more amazing in contents: for considerably over one hundred pages, closely printed in largest octavo, are devoted to a Bibliography of Atlantis. The laborious undertaking is beyond all praise, not only on the score of research, but for the skill which has methodised the results under the following heads: (I) a short introduction, which deals clearly with the general problem of Atlantis and the various speculative views on the situation of the lost island or continent; (2) a Chronological Table of authors cited in the bibliographical part; (3) an Alphabetical Bibliography under authors' names; (4) an Addendum on writers who are cited more than once; (5) a Supplement comprising

works omitted in the original list; (6) an Analytical Index of places, subjects and so forth comprised in the Bibliography, again with authors' names; (7) a postscriptum account of the Society for Atlantean Studies, founded at the Sorbonne on June 24, 1926; (8) corrections and rectifications; (9) an appendix of fifteen maps and diagrams showing the situation of Atlantis as conceived by various writers, beginning with the Jesuit Kircher; (10) a note on the same subject according to the hypothesis of M. Claudius-Roux, who has collaborated with M. J. Gattefossé in the compilation of the work; (11) a table of contents. The bibliographical sections include no less than 1,700 items. We offer our congratulations to Metanoia and all concerned, for a work of reference which will be of permanent value to those who are drawn towards Atlantis and interconnected questions: the review is apparently an occasional publication, issued by Mme. Jean Gattefossé at 87 bis, Rue d'Antibes, Cannes, Alpes-Maritimes.

The seal of its new editor, Mr. Stanley de Brath, is impressed on PSYCHIC SCIENCE, and his introductory notes are excellent. They are tollowed by a translation of Dr. Eugène Osty's lecture on Human Individuality, delivered at the International Metapsychical Institute of Paris and presenting aspects of "the thinking unit," as it is regarded respectively by official and metapsychical science. It is concluded on the basis of the second that the human psychism "diffuses itself" so far beyond that "surface of our own being" on which we were said to live by the late William James, so far beyond the "classical I," that "it is impossible, at the present stage of research, to say where its extension ceases." Dr. Osty varies therefore the dictum of James and suggests that we live rather "on the surface of a vast intelligence." It would appear that metapsychical science is beginning to justify the mystics, that the exploration of reality pursued within this vast intelligence may find the Kingdom of God which was said of old to be within, on the authority of a yet greater science. Our thanks to PSYCHIC SCIENCE for translating this invaluable lecture. . . Mr. de Brath does good service also in the columns of Light by presenting a digest of the recent debate on religion and its problems in the Morn-ING Post. The "Traveller," by whom it was opened, summed up at the end, affirming that the long correspondence brought him only to a determined Theism married to a diluted Christianity, and the intent of the digest is to ascertain whether this analysis is justified. It has made a beginning only by summarising the views of "religious leaders." We learn from THE Two Worlds that recently Miss Estelle W. Stead delivered an address in Sheffield on psychic experiences and confirmations. It happens sometimes that one person derives a vivid impression from a point of fact which may be passed over lightly by others, though such fact belongs to a series in which all have a common concern; and this is the case with ourselves over a personal experience which is mentioned by Miss Stead, While she was going

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Chap. IV.—The King of the World.

See editorial review in December Occult Review.

See editorial review in December Occult Review.

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### PERIODICAL LITERATURE

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through masses of her father's papers seeking material for her book on his "Life," she heard the single rap which stands for "No" in psychic communications and signified in this case that the pile under examination contained nothing to her purpose. Her search justified the message, and she asked for continued directions. There was another intimation when she turned to the next lot, but on this occasion it was the affirmative three raps, and she found documents important to her purpose. The report says that after this manner she was guided in the work on hand. It is easy to talk of auditory hallucination favoured by mere coincidence; but we feel on our own part that if ever discarnate intelligences communicate with those whom they have left, the simplest explanation is to infer that it happened in this case. . . . THE HARBINGER OF LIGHT has a particular interest for ourselves in its last issue, taking us back to very old days, to the beginnings of psychometry—though it was rediscovered rather than found some fifty years since-to pleasant memories of Professor William Denton, and his now all too scarce work entitled THE SOUL OF THINGS. Our contemporary gives a good biographical sketch of the American geologist and man of science, who collaborated with Dr. Rhodes Buchanan—his also a familiar name in those far-off times. We are indebted further for a life-like portrait of Denton, and for the citation of his favourite poem, which rang once in our own ears and has been forgotten too long. Does anyone now remember G. Linnæus Banks, who, once upon a time, filled the periodical Press with reams of verse? We can say only that much of it was not too good, some of it not too bad and that there were a few gems in the ashes. But that which was best of all and that which appealed to Denton was "I'd live for those who love me." We are grateful to the HARBINGER for printing it at full length and thus enabling us to have it at hand henceforward. . . . It is something of an event that two astrological periodicals have been founded almost concurrently in Belgium and France. The initial issue of LA REVUE BELGE D'ASTROLOGIE MODERNE appeared at Brussels in December last as the official organ of an Astrological Institute. It offers proofs of astral influence on man from the pen of Paul Choisnard, who has to his credit a long list of works on the astrological subject. The place of publication is 107, Avenue Albert, Bruxelles. The Revue Française D'ASTROLOGIE was issued in January at 3, Rue Flatters, Paris-Ve, under the auspices of the Centre d'Etudes Astrologiques de France. It has papers on the wisdom of the stars, hypothetical planets and on the calculation of directions.

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### REVIEWS

FURTHER REMINISCENCES, OCCULT AND SOCIAL. By Roma Lister, Author of "Reminiscences, Social and Political." With 16 Illustrations. London: Hutchinson & Co. (Publishers), Ltd. Price 21s. net.

This volume contains a second sheaf of Recollections from the facile pen of Miss Roma Lister, in sequence to her former book of "Reminiscences: Social and Political." The author's agreeable racy style and pleasant habit of jotting down episodes in rapid succession carry the reader forward without effort, which is more than can be said for every work of the kind.

But to many readers, especially in these post-war days, when the Gates have been pushed ajar for not a few dwellers on earth whose hearts have been torn by the sorrows of separation, the Occult experiences of Roma Lister, her friends and acquaintances, will be of paramount importance. Even crumbs of psychic gossip may be as "Dust from a Mystic Diadem." In this case the "crumbs" would fill many baskets.

Those whose interest, however, centres chiefly on the picturesque side of "Vanity Fair," will find a kaledioscope of anecdote. Aladdin's wonderful Lamp seems to shimmer over the scenes of gaiety, and of occasional tragedy, and one sees in its light the history of a people still in the atmosphere of Chivalry, through whose ranks "Il Duce" rides as a kind of demigod.

EDITH K. HARPER.

Essays on Literature and Life. By A. Clutton-Brock. London: Methuen & Co., Ltd. Price 6s. net.

This—presumably the last selection from the critical and philosophical writings of the late Arthur Clutton-Brock—is, in some respects, the most satisfying of all. Readers of this Review, at least, will be specially interested in the papers on Shelley and Blake. To the last-named are devoted two essays, in the first of which Mr. Clutton-Brock discusses more particularly the quality of Blake's poetry, and in the second his prophetic fits. And in using the word prophet, the author takes care to emphasise the real meaning of the word, that is, the man in whom the universal mind speaks and who cannot be understood except with the good will of his hearers. This, of course, is as opposed to the vulgar conception of the prophet as a foreteller of events or a mere tipster.

Mrs. Clutton-Brock, who has selected the essays which form the volume, tells us they represent his latest and most characteristic critical work, and they are unquestionably among his best and most mature productions. And incidentally they provide a very conclusive answer to those who maintain that the critical and creative faculty cannot go together. For though critical in form, these papers are undoubtedly creative in essence and need no great amount of examination to reveal a very real and attractive phiolosphy of life.

P. H.

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### REVIEWS

/ STUDIES OF THE SPANISH MYSTICS. Vol. I. By E. Allison Peers, M.A. London: The Sheldon Press. 18s. net.

Having cleared the ground by the publication of a preliminary survey of Spanish Mysticism, Professor Peers has now set himself to work in earnest on a truly gigantic task. This is nothing less than a series of studies on all the "noteworthy mystics of Spain's greatest age." Into how many volumes such a series will eventually run it is impossible to say. Professor Peers himself gives us no forecast, but some idea of the thorough fashion in which he is compiling what must surely become a classic may be gathered from the fact that the first volume, of over four hundred pages, deals with only seven mystics. These seven, it is true, are of special importance, including as they do St. Ignatius of Loyola, St. Teresa and St. John of the Cross; and Professor Peers will probably be able to do full justice to less outstanding figures in a smaller space. Even so, the whole work, when complete, will be on a colossal scale.

Judging from this first volume, it will surely take rank as the standard work on the subject. Professor Peers modestly disclaims any pretensions of writing a history of Spanish Mysticism. But though he may not have used the historical form, it is obvious that a detailed account of the Mystics such as this is a history of mysticism in everything but the name.

It is not only to students and lovers of the saints and mystics that these studies will appeal. All who, in however small a degree, are attracted towards the spiritual life, will find abundant help and instruction in the pages of this volume. Professor Peers, as is natural, is deeply sympathetic with his subjects, and it is that deep spiritual sympathy, in addition to the wide research work which has gone to the making of the volume, which gives these studies a special value and appeal to the earnest neophyte who is looking for some sure guide on the spiritual way. The unconscious relation of these great mystics to the occult tradition need not be insisted upon. It is patent on every page, and those interested in any aspect of occultism will find this volume a treasure-house of mystical wisdom and intuition, gained from experiences on those high spiritual planes which are as yet open to only the most advanced of the sons of men.

P. H.

Mary's Son. By Ada Barnett. London: George Allen & Unwin, Ltd. Price 7s. 6d. net.

"All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." These words are in Revelation xxi., and will be uncomfortably present in the minds of orthodox people who read Ada Barnett's deeply interesting romance which concerns a daring and successful fraud committed and sustained for a loftily unselfish reason. We start with the Ouidaesque situation of a beautiful girl who has been urged into wedlock with a decaying sensualist wishful to beget an heir for his earldom. When the young bride, disgusted by her husband's caresses, appreciates the eugenic advantage of ideal mating, he invites a young man to collaborate in the production of a child. The resulting infant is accepted without question as the earl's son; the actual father remains unmarried and aloof for twenty-one years before he sees either son or mother. Fraud, established with a fervour for physical fitness and spiritual beauty, does not distort the character of Mary's son

who, born on Christmas Day, is (what Christmas-day children by no means invariably are) a Christlike person. He is a "freak" among aristocrats. He breaks the economic law by which dignity is sustained in a world where fine feathers make fine birds, and we take leave of him when, with the deep disapproval of the nice patrician who might have married him, he journeys to Holland to greet Christ at His second coming.

The author is a born narrator, with apt dialogue, neat characterisation and romantic warmth. Her fantasy succeeds as a novel, though we may question its ethical soundness or philosophical importance. Adults should be able and willing to look at life from the point of view of every sane iconoclast and reformer. For myself I should like to see a sequel to a book which leaves a young and admirable hero at a point where imagination is unable to satisfy one's curiosity.

W. H. CHESSON.

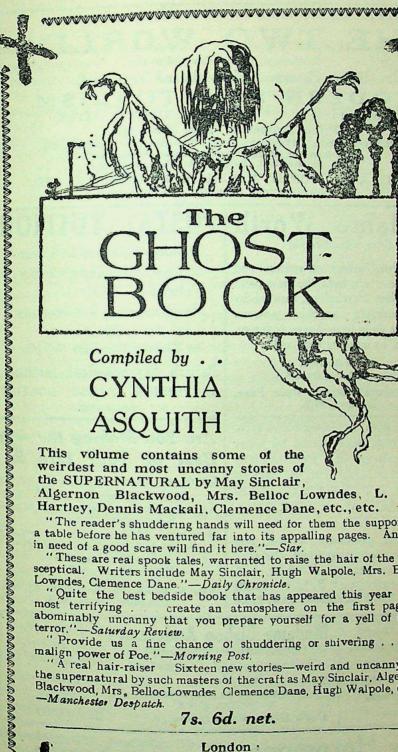
AT THE SIGN OF SAGITTARIUS. By R. B. Ince. London: Faber & Gwyer. Price 6s. net.

Mr. Ince is no stranger to readers of The Occult Review, and it is a pleasure to draw attention to his witty and ironical book. About thirty years ago Joseph Conrad wrote to me apropos a certain anthropomorphic god, that he threw "stones at his sacred nose." Mr. Ince does not go so far as that, but his sportive introduction of Jehovah into the world of fiction does not err on the side of reverence. The lamented Dr. Hartmann in his Geomancy says that the subjects of Sagittarius are of "the inspirational type of men. . . . It is a sign related especially to theological subjects." Mr. Ince, however, by a quotation on his title page, prepares us for Voltairian archery, and his eight short stories include some masterpieces of humour. The Bollandists would shudder at him, for his story "St. Orphitus" makes a greedy sot acquire the nominal handle of sanctity by a scandalous blunder. It is terrifically funny, as was that story of Androcles told in the naughty 'nineties, wherein the lion excusably bit off the head of his already rewarded benefactor, saying, " Even gratitude cannot tolerate presumption." A very pretty story is "The Beard," where St. Ursula is a true friend to a persecuted maiden who craves the boon of temporary ugliness to cool off an odious suitor. In this tale the folly of toilsome iteration in prayer is picturesquely illustrated. In "Good Deeds of Dean Ensfrid" the author's inventiveness surprises one, while "The Faith of Fanu "with clever extravagance of fancy exhibits the atheism of a self-engrossed priest. In the last story we see the ineffectuality of a lively disproof of a time-honoured error. In fine Mr. Ince is an imaginative philosopher whose little volume should be useful in waking people out of the lethargy of inherited belief into the daylight where, if noses be at once too sacred and too obtrusive, pebbles may be thrown at them.

W. H. CHESSON.

Marshall, Hamilton, Kent & Co., Ltd. Price 1s. net.

We are told in this new and enlarged edition that this little booklet is already in its tenth thousand. Capt. Neaum has added a second appendix of nearly six pages relating to Prophecy and Symbolism, which makes his



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### REVIEWS

book much clearer to the reader not thoroughly conversant with Pyramidal prophecy.

It is an amazing thought that the English inch differs from the Pyramid inch by not more than half a hair's breadth! This, and many other startling facts, are brought to the attention of the reader in this remarkable little work.

The future as predicted by certain Occultists and Spiritualists seems to be substantiated by the Great Pyramid. "Wars and rumours of wars. . ." seems to be its message. This little booklet should continue to be widely read.

LAMBDA.

THE VOICE OF ILION. By Katharine Hillwood Poor. New Era Press, or c/o the Author, Life Study Club, 5219 La Roda Ave., Eagle Rock, California.

THE twenty-one meditations in this little volume do not suffer when compared with *The Pilgrim's Progress*, which is saying a good deal. Listen:

"Above the horizon of Time there doth arise a Great and Glorious Form. O'er all the wide earth It gazes; It's vision extends to all the black earth depths and to those dark abysses far beneath; to all the heights where Life reigns supreme and even on beyond unto those realms which for progressed humanity hold a glorious promise of superlative fulfilment. . . .

"The Thought of man must rise; the Will of man must work; the Love of man must expand; and from the triangle comes forth the Central Golden Point, the awakened soul, to meet the gaze of the Glorious Being and finally to stand erect in the radiance of His Presence."

Mrs. Poor's technique is as fine as her inspiration is deep and broad. She sees not only the Vision of the One in the Many, but also the far more difficult vision of the Many in the One, which transcends reason and intellect, and even the soul in the Divine Fire of immanent and transcendent love.

"The Star of Initiation," except for the fact that I am still (and trust I shall always remain) young, is the history of my soul, and in some degree the history of very many souls.

The author is one of those shining ones who help to bear the heavy burden of the world

MEREDITH STARR.

Colour in Health and Disease. By C. G. Sander, F.R.P.S., D.Sc. London: The C. W. Daniel Company. Price 3s. 6d. net.

It is somewhat surprising to find in a book which concentrates the author's experiences of a lifetime in connection with colour-therapy, the statement that "It is wise to use a glass-screen when the sun is hot." It is well known that glass almost completely inhibits the curative properties which reside in the light rather than in the heat rays of the sun. Better to procure a screen which inhibits the heat-rays while allowing the light-rays to percolate. An American invention of this kind is now on the market.

There are some useful chapters on the healing properties of colours, and how and where to apply them. Mr. Sanders deserves commendation

for stressing the importance of Ruby or Magenta. If people fully realised the energies locked up in this ray, they would be able greatly to prolong their lives.

MEREDITH STARR.

Notions Élementaires d'Astrologie Scientifique. (Resumé de Language Astral). By Paul Choisnard. Paris: Bibliothèque Chacornac.

INFLUENCE ASTRALE. Essai d'Astrologie Expérimentale. Same author and publisher. 184 pp. Price 15 francs.

In the first work the author attempts to formulate the simple, basic principles of astrology. He also brings astrology up to date, which is refreshing. He does not only destroy, he also creates. He gives an excellent method of interpretation, and calculates the astral influences mathematically. Moreover, he reveals a great truth, well known to the esoteric guardians of astrology: i.e., when Mercury becomes stabilised, we achieve equilibrium in manifestation.

In the second work, M. Choisnard has endeavoured, firstly, to establish experimentally, yet in a scientific fashion, how it is that the astral (or starry) influences or emanations affect man; and secondly, to open the philosophic portal to a discussion and understanding of this problem. He has, moreover, presented us with a very remarkable couch-diagram which can be used as a geometric key to the relations of the various rays (electricity, magnetism, Fohat, and so forth).

M. Choisnard has succeeded admirably in his intentions, and deserves

the gratitude of all who possess or desire enlightenment.

MEREDITH STARR.

THE DARK FIRE. By Elinor Mordsaunt. Cro. 8vo, pp. 284. London Hutchinson & Co. (Publishers) Ltd. Price 7s. 6d.

A great poet has told us of "a deep below the deep," and of "a height beyond the height": but he spoke of Divine Mysteries. In her latest novel, Mrs. Elinor Mordaunt presents what is called the story of a man's fight for his soul, though the fight is more truly that of a woman who loves him, and it is her victory rather than his. The Dark Fire is of the deep below the deep of known and manifest evil in human nature, and it is in particular an exotic study of so-called Javanese Sorcery, its malefic workings, its devil's incense and the black pharmacopæia of its envenomed potions. There is a certain contribution to psychology, a study of things which belong to sex on the surface; but beneath the flames and smoke of this on its abomination side there is something yet viler smouldering, a second self, native to some hell within us, and surging up therefrom. local habitation of the welter and all its mystery is at Marakou, above Ternate in the Moluccas, and Mrs. Mordaunt shows not only a first-hand knowledge but one which appears intimate of those islands, as of Celebes also and Java. About her story itself I do not propose to speak: it is a sheaf of living documents, and there may be said of it that the end is like the beginning, for it happens that the very end is nut-shelled into a forenote, almost as if unawares, though the unusual fact does not hurt the narrative. The point of appeal to myself, as one who knows the records of sorcery and witchcraft in the western world, is that this tale of "dark Ready Shortly

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fire," written by an author who betrays no trace of acquaintance with the black literature of Latin, French and German demonomania, proffers the same intimations as I at least have drawn from those fell chronicles of the past—that behind all the nightmare delusion and crass imposture there lies something "altogether evil, dark and terrible." Here therefore is much more than common plot and passion, horror and mystery: it is indeed pregnant with suggestion to those who know Bodin and Wierus, Leloyer and the other dark chronicles on which Joseph Glanvil founded the strained pleadings of Sadducismus Triumphatus. I should not be surprised if this story of battle for a soul in bondage had something at the back of it which is not mere invention: there is at least strange realism in the telling.

A. E. WAITE.

THE MECHANICS OF PROGRESSION. By Elizabeth Aldrich. New York, N.Y.: The Aquarian Press. Pp. 56. Price 75 cents.

This is one of those modest and unobtrusive little books which contain more real and practical knowledge than many more pretentious volumes. It is the first of a series of three, and if the two which are now in preparation follow the same simple lines of construction as *The Mechanics of Progression* they will form a really valuable asset to the practical student of Astrology.

As indicated by the title, it deals with the steps needed for the "progression" of the birth horoscope, i.e., the nature of the chief events of the life as foreshown in the nativity, and the times at which they are likely to materialise. The ability to correctly cast a nativity (or birth horoscope) is taken for granted, and no reference is made to that really simple operation.

The writer of these lines, having himself had many years' experience in the field of astrological practice, can confidently recommend this little book to others, and it is to be hoped that we are not kept waiting too long for the companion volumes.

ROBERT MURRAY INNES.

Blessedness Explained. By the Rev. R. P. Byers. London: H. R. Allenson, Ltd. Price 3s. 6d. net.

THE author of this very earnestly written little volume endeavours to throw new light upon the religious experience of beatitude or blessedness, of which we hear so much in the Christian Scriptures and, as he regretfully considers, so little among the Christians of the present day.

"If a Barnabas or Timothy could return and observe the typical church, among their surprises would be the evident dearth of Christian experience and the inconsiderable attention bestowed upon the matter." Mr. Byers firmly believes that this state of things could be remedied; and in the chapter entitled "Methods of Opening the Heart," he details a scheme by which any individual should be able to rouse and stimulate the emotions proper to the state of blessedness. He also encourages the "psychologically skilled Christian" to improve upon this scheme at will; and holds out the hope that, with constant daily effort a plane of spiritual sensitiveness and illumination will be reached, in which the over-mastering sensation will be one of intense abiding jov.

We note that Mr. Byers, with a generosity commendable in a minister

of organised religion, gives it as his opinion that "blessedness" is not the state of mind in which most people find themselves at a church service. He has, apparently, no professional illusions about the average kind of public worship. According to him, the environment of church or chapel has become "too familiar to arouse feeling," in any but the few favoured souls.

It is to be hoped that some of the apathetic majority may benefit by the counsels of this sincere little work, and make, at least, an attempt to follow them.

G. M. H.

URRUGNE: BALLET BASQUE D'ALLURE FANTASTIQUE. Par Olivier du Chastel-Taigny. Paris: Bibliotheque Chacornac. Price, francs 3.50.

This delicate and curious little work leads us along paths of which the majority of English readers know little or nothing. As the writer, in his Preface, explains to us, the Basques, for more than three centuries, have possessed a theatre of their own, where, remote from the infection of any modern stage, they present a peculiar and characteristic type of pastoral play, light yet melancholy, grotesque yet pathetic, depending for its effects on a naïve and lavish use of ghosts and goblins, yet never losing its humanity, its intimate appeal to the heart of mortal creatures. M. Chastel-Taigny has managed to capture the spirit of this illusive twilight drama, beyond anything we could have dared to hope when first we opened his slender flame-coloured brochure. He has made us at home in the remote mountain-village of Urrugne, where the isolated folk seem to live, from their youth upward, on the borders of the Other World, where the Christian Faith itself is touched with old pagan lore and the pastoral dances unconsciously reproduce cabbalistic gestures and circles, forgotten elsewhere.

Often in the stormy nights of winter (he tells us) these Basque mountain-folk cannot sleep. They lie awake, listening to the wind and to the *Voices of the Dead* who are borne along the wind. It is from the memories of those eerie sounds, the echoes of those voices, that the characteristic drama of this lonely people would seem to have gained its power to move us. At any rate, its power is undeniable.

G. M. H.

THE MYSTERY OF THE GHOST-HOUSE OPPOSITE. By R. Otley Rhodes. London: H. Stockwell, Ltd. Price 2s. 6d. net.

A SINGULARLY artless little story, scintillating with thrills, pyschic and otherwise. The principal characters are Cesare Pozzi, a young man of mixed Italian and Irish parentage, a candidate for the priesthood, and a student of telepathy of the milder sort; a fanatical monk, named Angus Nello; a beautiful young woman, who turns out to be the monk's long-lost sister; and a villainous personage, known as Mark Carter, who practises Black Magic and various other iniquities and comes to a suitably evil end. As for the Ghost-house, it provides the unspeakable Mark with a mise-en-scène for his activities; but we are left in doubt as to the authenticity of its claim to be called haunted, in the supernatural sense of that word.

The plot is lurid and the dialogue of a surprising violence.

G. M. H.

# THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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## NOTES OF THE MONTH

AMONG the many books dealing with occultism, by far the greater proportion are devoted to the intellectual side of the subject. We have many works outlining elaborate systems of cosmogony; a multitude of volumes embodying the results of psychic investigation in its various phases; and learned historical and speculative treatises on occult philosophy—all excellent and admirable in their respective spheres, but "getting nowhere," to use the apt colloquialism of one of my correspondents. But the literature of occultism, fortunately, is not confined solely to works dealing with the "eye doctrine." A number of occult works are to be found which appeal specificany to the higher nature, and expound the "doctrine of the heart." It is to such works that the more idealistic and spiritual-minded followers of the Path of Occultism are particularly attracted. To this type, mental categories and systems of thought are useful only in so far as they afford a basis for the faith that is within them. To some it is given to walk entirely by faith; many more require a firm ground wherefrom to "take off" in their leap into the unexplored realms of the inner life. The great majority, however, appear to be quite content with the intellectual plane, and are prepared to spend a lifetime in controversy over what appears to the other class to be non-essentials. Nevertheless, at some period or other in the lives of men, the time arrives when the things of intellect cease to satisfy; when it is felt that Truth is to be found not by logic and deduction only, but by intuition and insight; when life is felt to hold greater secrets even than those which dazzle the eye of science.

Life yields up its inner meaning only in proportion to the efforts expended in the endeavour to read its secret. The myriad souls who are content to drift along the stream of physical existence never dream that anything can exist beyond that which affords them the sensation which they mistake for the elixir of life, but which in the end acts much in the manner of a subtle drug, deadening the finer sensibilities, and driving the unfortunate victim to still wilder and more frantic efforts to snatch peace from pleasure. The secret of life for ever eludes those who search for it elsewhere than within themselves. It is not to be found outside. As we are, so life is. Is life empty? emptiness lies within ourselves. The soul of a saint will find the humblest sphere of life as full of spiritual significance, as adequate for the expression of the best that is within him, as the social butterfly will find the most brilliant and exquisite environment stale and uninteresting. The difference lies not so much

in the environment as in the soul within. For the WHAT WE saint, the life is transfigured by the inner glory. For the social idler, the vain search for satisfaction in the MAKE IT things of sense, however refined and delicate they may be, drives him ultimately to despair, to the point where either oblivion is deliberately sought in a whirlpool of vice, or the realisation is born that a wider, fuller, more satisfying state of existence lies beyond the arbitrary barrier of the separate self, and the bodily senses of the individual. Between these two extremes is found the average person of civilised humanity to-day—not wholly dead to the inner life, yet spiritually only partially awake. The power to penetrate the glamour which so persistently leads the soul along false paths in search of happiness lies ready to be aroused in every being who is not so deeply immersed in the world of sense that nothing short of a catastrophe can awaken him to a sense of the illusory nature of that which he once mistook for "life."

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It cannot be too frequently stressed that the life of purely intellectual interests is but one step towards the goal of emancipation from the fetters that bind the soul to the world of change. Real freedom of life is found only when the realm of intellect is transcended, and the soul has learned to live in the rare atmosphere of the spiritual heights. As a matter of fact, strange as it may at first glance appear, an over-developed intellectual life is one of the most difficult obstacles in the way of spiritual realisation. Too frequently the head stands in the way of the heart. really in the heart and its emotions that the subtle essence of life is to be sought. It is for this reason that the true occultist and the mystic are so nearly akin. Not that the emotions themselves are of that essence, but that in their refined and purified state they are capable of reflecting that which lies beyond them. "Blessed are the pure in heart," not the keen of intellect or the profoundly learned. All too frequently learning is a matter of environment and opportunity. Although it may safely be assumed that these in turn depend upon individual karma, it is nevertheless true that spiritual progress, as distinct from psychic development, depends upon the attitude of the individual soul to the life and circumstances in which it finds itself. The records of some of the noblest spiritual lives, in fact, go to prove that the less favourable the environment from the material point of view, the more favourable it is to spiritual unfoldment. Some of the great souls who have attained to spiritual union appear to have drawn an intense inner vitality from circumstances which would utterly crush more tender plants. It is incomprehensible to us, of course, this joy in suffering; and until we learn the secret for ourselves we can only stand in silent admiration before examples of patience and heroism which are inexplicable except on the assumption that these prodigies of spiritual strength were sustained by something far transcending in power the capabilities of the limited personal self

We, however, in whom the spiritual intuition is just beginning to stir, will be more intimately concerned with lesser things. It is to us that the small but select company of works devoted to the doctrine of the heart, to which allusion was made above, will specially appeal. It is characteristic of such treatises that in proportion as the truths they enshrine are woven into the life, are the secrets they hold revealed. In the estimation of the present writer, as indicated in former Editorial Notes, one of the most deeply interesting works which the literature of occultism has bequeathed

to us is Light on the Path. Of this wonderful little book, the learned T. Subba Row, whose contributions to Theosophical literature in the early days of that Society were all too rare, claims that it holds several meanings, each deeper than the other, the innermost being nothing less than an interpretation pertaining to the Mahachohan level of initiation. According to the compilers of Talks on the Path of Occultism, a volume of nearly a thousand pages, devoted entirely to comments on three heart and life booklets made popular by the Theosophical Society—Light on the Path, The Voice of the Silence, and At the Feet of the Master—the first is the most profound, while The Voice of the Silence carries one as far as the Arhat stage, and At the Feet of the Master applies especially to the First Initiation.

No less than 312 pages are devoted to comments and interpretations by Annie Besant and C. W. Leadbeater in connection with that most esoteric of occult books, Light on the Path, and claims as to its origin are put forward which are of deep interest to all lovers of this inexhaustible treasure-house of inspiration in daily life. The basis of the work, it is stated, was an archaic Sanskrit manuscript, the aphorisms of which were translated into Greek by the Venetian Master, who holds the rank of Chohan. From the Chohan it was received in turn by the Master Hilarion, a Master, by the way, who is said to have played a great part in the Gnostic and Neoplatonic movements. The manner in which the aphorisms as we now have them were transmitted by Mabel Collins is sufficiently well known to occult students generally.

The book, as originally published in 1885, contained three occult portions: the aphorisms from the ancient manuscript; the additions of the Chohan; and the comments of the Master Hilarion. While the book is meant for all disciples and for none else, it is pointed out that the aphorisms bear a double meaning in so far as they apply to initiated or uninitiated disciples. The second part of the book applies especially to the initiated disciple, but the above-mentioned duality is characteristic throughout. Attention is also called to significant groupings of the rules. For instance, the aphorisms fall into sets of three, the first three:

Kill out ambition;
Kill out desire of life;
Kill out desire of comfort;

Adyar, Madras, Iudia. Theosophical Publishing House. Price 12 rupees.

indicating the duty of the disciple to himself in the way of preparation and making himself a fit instrument for the Divine hands to work with.

The second triplet:

Kill out all sense of separateness; Kill out desire for sensation; Kill out the hunger for growth,

has reference to the duty of the chêla to those around him in daily life.

The third group:

Desire only that which is within thee; Desire only that which is beyond you; Desire only that which is unattainable,

indicates the duty of the disciple to the Divinity within.

A noteworthy point is emphasised by Mrs. Besant in regard to the four preliminary statements:

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters it must have lost the power to wound.

Before the soul can stand in the presence of the Masters it must be washed in the blood of the heart.

These rules, it is pointed out, apply equally to those who are faced with the task of transcending the personality, and to those who have before them the still greater problem of transcending the individuality and entering the Christ life. They apply equally to the Path of Probation and to the Path of Initiation proper. It is also a matter of significance that these four preliminary aphorisms may be approached from diametrically opposite points of view-from that of the black magician as well as from that of the white brother. In a table drawn up to exhibit the characteristics of the dark and white paths respectively, a feature of the right-hand path is brought into vivid relief. While the lust for power may enable the occultist on the dark side to effect the shifting of the centre of consciousness to the level of the impersonal life, it is a vital characteristic of the white brother that he works to throw down every wall or barrier that separates him from the life around. He does not make a protective shell or harden himself, but opens his heart to take up and transmute all the inharmonious vibrations of his environment into spiritual power for the blessing of the world in which he silently works.

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The disciples of the great Master, the founder of the religion of the West, are instinctively averse to the frequently proffered advice to "make a shell." This deliberate hardening of the personal aura, while effectively checking the inflow of unwanted influences from outside, at the same time tends to prevent the outflow of the life from within. The ideal of the Christ life is to accept everything without reserve so far as it affects the personal self, and hold it as an offering to be consumed and transmuted in the fires of the Divine, of which the disciple seeks to become a more and more open channel.

As with all truly spiritual works, Light on the Path is equally valuable as a guide for the Christian mystic as for the true occultist, except for the fact that the occultist conquers the inner planes one after another, and rises by degrees to the "threshold of divinity," while the mystic aims straight at the goal—Union with God—and looks neither to right nor left in his upward striving. If anything, the rules of this little spiritual guide are more easily interpreted in the light of mysticism than they are in the colder light of occultism.

Meditation on the first section of the rules will bring out most strongly their correspondence with the Purgative Way of the Christian mystic. With the beginning of the second section the soul arrives at the threshold of the Illuminative Way, in which the graces of contemplative prayer come into more and more perfect manifestation; and by imperceptible stages the Unitive Life is entered. Beyond this human aid can avail no further—"no law can be framed, no guide can exist. Yet to enlighten the disciple the final struggle may be thus expressed. Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless. Look only on that which is invisible alike to the inner and the outer senses."

For the many souls who are attracted to the Eastern tradition,

THE VOICE to the doctrine of the Buddha, the Voice of the Silence will hold first place. The comments on the aphorisms contained in this section are comprised within 289 pages. Interesting details as to the manner in which Besant:

"She wrote it at Fontainebleau, and the greater part was done when I was with her, and I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily, hour after hour, exactly as though

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she were writing either from memory or from reading it where no book was. She produced in the evening that manuscript that I saw her write as I sat with her, and asked me and others to correct it for English, for she said that she had written it so quickly that it was sure to be bad. We did not alter in that more than a few words, and it remains as a specimen of marvellously beautiful literary work."

At the end of a chapter devoted to an examination of the lower and the higher siddhis, or psychic powers, a simply expressed and useful distinction between concentration and contemplation is given, presumably by C. W. L.

"To fix one's thought on a verse of scripture—that is concentration. To look at it in every possible light and try to penetrate its meaning, to reach a new and deep thought or receive some intuitional light upon it—that is meditation. To fix one's attention steadily for a time on the light received—that is contemplation. Contemplation has been defined as concentration at the top end of your line of thought or meditation."

A note which should prove of great help in clearing up mental confusion on the part of many students of Theosophical literature is to be found in the remark with regard to the Voice of the Silence, of which it is said that "' The Voice of the Silence' for anyone is that which comes from the part of him which is higher than his consciousness can reach, and naturally that changes as his evolution progresses. For those now working with the personality the voice of the ego is the voice of the silence, but when one has dominated the personality entirely and has made it one with the ego so that the ego may work perfectly through it, it is the voice of the atma—the triple spirit on the nirvanic plane. When this is reached there will still be a voice of the silence—that of the Monad on the plane above. When the man identifies the ego and the Monad and attains Adeptship, he will still find a voice of the silence coming down to him from above, but then it will be the voice, perhaps, of one of the Ministers of Deity, one of the Planetary Logoi. Perhaps for Him in turn it will be the voice of the Solar Logos Himself. . . . But who can say?"

It will be remarked by the observant that whereas in the Eastern teaching, with which *The Voice of the Silence* is so closely allied, the force of kundalini is aroused into activity for the purpose of conquering the subtler planes, in the more mystical teaching of *Light on the Path*, no reference is made to any such operation. One allusion only at the end of the section devoted to the life of

the initiated chela refers incidentally to the "development of the inner senses," which will enable the disciple to inquire of the earth, the air, and the water, of the secrets they hold for him.

Yoga practice in conjunction with the ethics of Buddhism seem to be the essential themes of the teaching given in the Voice of the Silence. As previously noted, it abounds in Eastern occultism, and while, in essentials, it is necessarily directed towards the same end as that of Light on the Path, the way of approach is somewhat different. In the one case the chief appeal is to the spiritual intuition; in the other, strict mental training along Raja Yoga lines is the method advocated.

The difference between the Buddhism of the Orientalists, and the living Buddhism as it exists in the East to-day, and more especially in Ceylon, is borne witness to by C. W. L., who says that "when in Ceylon I compared the statements of Orientalists with the feelings and thoughts of the Buddhists themselves. There is a great difference between the two, for the former are generally very wooden, but the latter are full of life. Yet the learned monks have an accuracy of knowledge at least equal to that of the most erudite Orientalists. Sir Edwin Arnold, in his Light of Asia, has given a very remarkably accurate representation of the living side of Buddhism. Some have said that he read Christian ideas and feelings into Buddhism, but that was not so in the least; I can testify that the sentiments described in the poem really exist among the Buddhist people."

Lastly we come to the section of 321 pages which constitutes the first part of Talks on the Path of Occultism. YOUTHFUL section is devoted to comments on the little treatise of J. Krishnamurti, At the Feet of the Master. C. W. L. introduces the section with the observation that "it is valuable because of its extreme simplicity, and because it bears especially the stamp and approval of the World Teacher, who is so soon to come. It consists of teaching given by his Master to the young disciple, J. Krishnamurti (called Alcyone in the series of his past lives recently published), in the year 1909, when he was a boy of thirteen. His knowledge of English was not then perfect, and since the instruction was given in that tongue, both the teaching and the language had to be made especially clear. The Master K. H., with His marvellous power of adaptability, therefore put all that was necessary for the attainment of the First Initiation into that wonderfully simple style which is one of the great recommendations of this little book."

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In a short chapter devoted to the subject of how the book came to be written, it is claimed that every night C. W. L. would take this boy (Krishnamurti) in his astral body to the house of the Master, that instruction might be given to him. The Master, it is suggested, summarised the night's teaching in a few pithy sentences which the boy memorised and wrote down next morning on awakening. It is perhaps only natural that the comments of Mr. Leadbeater should preponderate over those of Mrs. Besant.

The teaching as given by Alcyone in his little treatise is based on the preliminary qualifications for entry on the Path. The Eastern terminology is translated into English as follows: Discrimination; Desirelessness; Good conduct; Love.

Good conduct is further subdivided into self-control as to the mind; self-control in action; tolerance; cheerfulness; onepointedness; confidence.

Truly it is said that "of all the qualifications, Love is the most important, for if it is strong enough in a man it forces him to acquire all the rest, and all the rest without it would never be sufficient." One is reminded inevitably of the dignified words of St. Paul in his first Epistle to the Corinthians, "If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

It is probably a matter of personal idiosyncrasy, but for our own part, while we find Alcyone's little book interesting and, in an elementary way, helpful, it does not seem to contain the depth or the large measure of inspiration which may be said of the other little works with which At the Feet of the Master is classified. Perhaps to describe it as good counsel for the young would not be an unfair way of putting it. That an early effort of a young boy should be expected to go as deeply into the heart of things as Light on the Path, for example, is doubtless absurd. Whether the book merits the large amount of space devoted to its consideration in the work which Mrs. Besant and Mr. Leadbeater have now given to the Theosophical world, is a matter for individual judgment.

At noon on Saturday, March 12th, a prominent and popular personality in psychical research and spiritualistic circles—Miss Felicia M. Scatcherd—passed over to the realm with which many years of patient investigation had brought about a sense of intimacy. Miss Scatcherd was a well-known figure in the séance-room. Ever since the early days when, in collaboration with the late W. T. Stead,

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she took part in the formation of the famous Julia's Bureau, her tireless energy and unflagging zeal in the interests of psychical research earned the wondering admiration of all who knew her. Over and beyond her numerous psychic activities, Miss Scatcherd was an ardent supporter of various humanitarian and reform movements, and her services were given unstintingly on behalf of the causes she had so near at heart. Her frank and generous nature caused her sympathies to incline always in the direction of championing the under dog.

In addition to her numerous contributions to the psychic and spiritualistic periodicals, to say nothing of other literary work, Miss Scatcherd had the proud distinction of having occupied for some considerable time the editorial chair of the Asiatic Review, with which periodical she remained co-editor until the last. While her loss will be mourned by the large circle of friends whom she leaves behind her, she will doubtless already have been welcomed on the hither side of that veil, with the lifting of which she was for so long familiar, by many others who have preceded her, including W. T. Stead, Sir William Crookes, and even her friend Houdini, that relentless opponent of all things spiritualistic. Mors janua vitæ.

THE EDITOR

## THE AISSAOUIAS OF NORTH AFRICA By L. GRANT

THE Aïssaouia of North Africa is a strange brotherhood. It is not common or widely spread, and it is difficult to find out a great deal concerning it. The members are very reticent and will not, or probably cannot, give any explanation of what they do.

Nominally the sect is a Mohammedan one. At their worship the Aïssaouias call upon the name of Allah and read portions of the Qu'ran. But the strange performances connected with their rites, and the weird things that take place during their celebration belong purely and intimately to an early Nature worship connected with the cult of the Sun. There is, perhaps, little difference between the rites of the Aïssaouias and those of the priests of Baal who cried and cut themselves with knives in the sacred groves at the time of Elijah.

Among the Libyans, the race to which the natives of North Africa belong, the god was called Hammon, or Baal Amon.

He was the giver of life. As his life meant the life of the world, so equally his death was the cause of death. Primitive man was ignorant of the fact that the sun's course was fixed and certain. The annual "death" of the sun, therefore, was a disaster, inspiring absolute terror. It signified the sterilisation of the earth, the apparent death of all nature and vegetationpossibly of all living creatures, even of man himself.

This danger of universal death must somehow be averted. To effect this the ancients mourned the death of the sun-god by sacrificing to him their most precious things. Men mutilated themselves in a terrible manner. Women sacrificed their beauty by tearing and disfiguring their faces and cutting off their hair. To turn away the catastrophe accompanying the death of Hammon, children were sacrificed and put to death.

By degrees, as man became more "civilised," human sacrifices ceased, and animals were offered instead. As the world grew in knowledge the conscious worship of the sun-god died out, and the original meaning of these sacrifices and mutilations was lost in antiquity. Still the practice went on in different forms, the rites being gradually absorbed into the new religions. By the confraternity of the Aïssaouias the character of these early sects seems to be preserved in a very complete degree.

The initiation takes place when the candidates are quite boys. It includes baptism with holy water by the priest. He also spits into the mouth of the novice. This action is common to all rites of magic, and is considered to bestow special gifts to the disciple.

The village of Teboursouk, hidden away up in the mountains of Tunisia, is one of the strongholds of the Aïssaouias. This little place, built against the rocky hill of Sadi Kahma, and protected in front by a ravine, was in the time of the Romans quite an important town.

We arrived there just after Christmas. It was the time of one of the great Mohammedan feasts. The confraternity of Aïssaouias were holding a splendid service in honour of the Prophet's birthday, and the French postmaster of Teboursouk, who happened to come into the tiny French inn where we were staying—the resort of the few Europeans, numbering perhaps a dozen, in the place—offered to take us to the mosque.

The narrow streets of the village were lighted only by the moon. Barbaric music, the tom-tom and the pipe, the alluring sound that always brings back memories of the Arab village after sunset, beat upon the darkness. As we climbed up the narrow tortuous streets, stumbling over the ragged, uneven stones, a ghostly white figure now and then passed us. The soft flap of the loose slipper heel grew fainter and fainter as the wearer disappeared into the black shadows. The broken sound of isolated pipes and tom-toms became more insistent and more concentrated. Then a blaze of light streamed out into the street. We had reached the mosque.

The moment we entered we were impressed with the solemnity of the scene. The French postmaster and our two selves were the only Europeans present.

The hall was an annexe or mralla of the mosque, and was divided from it by a green wooden screen. It was a long, low room. Massive pillars, with beautiful capitals, belonging doubtless to the old Roman town of Thugga, supported the vaulted roof.

The building was flooded with an intense but softened light, coming from two great glass chandeliers, and numbers of lamps which hung from the ceiling. It was diffused over the white

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walls, and concentrated upon the upturned faces of about two hundred worshippers seated upon the floor. Many of the faces were solemn and grand, even noble.

The room was closely packed from wall to wall. Amongst the seated figures stood the priest, whose office is a hereditary one. He was a handsome old man with a grave face, betraving no emotion.

The natives, standing in a crowd inside the door, took no notice of us, beyond just moving to allow us to come in. The men sitting upon the floor did not even glance towards us as we made our way through the standing crowd.

Presently there was a slight movement. The men nearest the screen formed themselves into two long lines facing each other. A chafing dish containing hashish was lighted and passed up and down the lines, and a monotonous repetition of verses from the Qu'ran began.

Over and over again the low, growling, muttered rhythmical measure rolled down the room. Occasionally the voices were raised in unison, to be answered by a strange cry from behind the grill at the far side of the room.

It was a shrill sound, tremulous and piercing. It was the Zagharit, the cry of Libyan origin which Herodotus says was heard in the temple of Athena. 1 "These cries were used solely in honour of Athena, they were not howls or cries of lamentation, but shouts of triumph." 2 The same cry was uttered by the Grecian women in their incantations to the moon, and by the Libyan women in their worship of Tanith.3 It had the mingled sound of gurgling water, the cry of a night bird, and the wind. It might be some unknown spirit cry from another world. The timbre of it was so curiously haunting, that once heard it can never be forgotten.

The men upon the floor rearranged themselves and drew closer together. Now they began to beat the tom-toms; softly at first, then louder, and louder and louder. The excitement grew until it became almost breathless. The men shouted, and once more the shrill cry from the hidden women broke upon the troubled atmosphere. When a measure was finished, the

also from there (Libya), for Libyan women are greatly given to uttering such cries, and utter them very sweetly." Herodotus, Book IV, 189.

2 9 Rawlinson's Herodotus, note in loc.

3 John B. Bury, Journal of Hellen, t. VIII, quoted by Dr. Bertholon.

tomtoms were spun round and tossed high up into the air, then played again, louder than ever.

Then about thirty of the worshippers, raising themselves from the floor, placed themselves in a long line with their backs against the wooden screen, and their faces towards the musicians and the crowd.

The reeling, maddening music of the toms-tom went on, while the standing men began rhythmically to sway their bodies, bowing and bending until their foreheads were even with their knees. They moved their heads from side to side; stamped their feet in unison, while intermittently groaning with a sound that was like the growl of some wild beast, or rattling of stones on the seashore in a storm.

The place seemed to be vibrating with some strong emotion, restless and even appalling—as though one held one's breath, and waited.

Then, suddenly from the crowd standing at one end of the room, a man dashed out into the space upon the floor, in front of the long line. He tore his turban from his head, and threw off his haik, leaving him clad only in loose linen trousers and thin shirt. He danced about wildly, throwing his head backwards and forwards, and tossing his long hair over his face and shoulders. Then he knelt on the ground with upturned face and wide-open mouth. Two or three men seemed to be directing the movements of those seized with frenzy. One of them dropped a stone into the kneeling man's open mouth. This he swallowed with evident enjoyment. This was followed by a couple of nails, and some needles.

Presently another man dashed out of the crowd. One of the directors handed him a torch of lighted sticks. He tore open his shirt and held the blazing fire against his flesh. The flames licked his chest and neck and flared up under his arm-pits. Yet he was not burnt, or even scorched, and what seemed to be even more incredible still, the shirt, thin though it was, did not catch fire.

All the time the rhythmical movements of the long row of standing men and their low muttered growls went on unceasingly. The noise of the bendirs 1 and the insidious bewildering music of the zarna 2 never stopped. The emotion grew in strength, and the excitement became painfully intense.

<sup>1</sup> Drums. <sup>2</sup> Pipes.

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One man after another broke out from the line, to fling himself into the middle of the floor, shaking and dancing and crying with frenzy. As each man entered into the frenzied condition some kind of mutilation or species of strange food seemed to be considered necessary—indeed not only necessary, but a source of positive pleasure. He would follow the director, at the moment perhaps too busy to attend to him, with hungry, beseeching. half-sleepy eyes, and go down on his knees, even begging like a dog, until his strange craving was satisfied. When a stone, or some broken glass, or a horrible wriggling scorpion was dropped into his open mouth, then he seemed glad. He would swallow the one; crunch up the other, and drive and push the steel into his body with evident enjoyment.

At one time the excitement grew to such intensity as to be almost alarming. The frenzy seemed to be spreading through the room. One by one the men from the crowd standing round us near the door broke away. A man who was standing close by us, and reassuring me that there was nothing whatever to fear, suddenly began to shake from head to foot, and dashed wildly out to join the seething mass of struggling men in the middle of the floor.

The numbers presently became so great that it was difficult for the director to cope with them. As he was able, he seized each devotee round the waist and muttered some whispered word close to his ear. Almost immediately the man seemed to be released from his delirium, and became once more calm and sane.

Up to the last the barbaric music continued with unabated fury. Up to the last the breathless excitement increased. suddenly it appeared to reach the breaking-point. The tension which had become almost unbearable was relaxed. Something seemed to snap. There was a moment's lull. Then a suppressed murmur went round the outer crowd, and all was finished.

A great cry broke out from the long line of standing men; a cry having in it a sound of triumph, a Te Deum after a time of terrible stress, or after a battle.

It was very wonderful and very weird. On going out into the moonlight once more, with the ghostly white figures of the worshippers overtaking and passing one in the silent street, one is possessed overwhelmingly with the sense of having been in the presence of a mystery.

Count Hermann Keyserling has an interesting theory which may well explain this strange worship of the Aïssaouias.

"I can well understand," he says, "why the earliest forms of worship were terrible, and had to be so. . . . Man regards as beautiful that which enhances his consciousness of life. This result is brought about by primitive creatures only by the ecstasy of the flesh. Only in process of intoxication, lust or cruelty do such people get beyond themselves, only thus do they experience what developed man experiences in the serene contemplation of God. For this reason, the cults of the most deeply religious people are always especially cruel in character during the early stages of the race; at that stage their religious consciousness, as it were, exhausts their passion. . . . Primitive men are profound only in their instincts; only sensual enthusiasm unites them to their substance; they can only experience and express what is deepest in them in instinctive actions." 1

In like manner, and under the same mysterious influence, the predecessors of the Aïssaouias—those belonging to the brother-hood of Hammon and Tanith—were able to undergo mutilations which otherwise would have entailed intense suffering. The nerves are thrown into a state of complete insensibility, and in the case of the Aïssaouias there appears to be no after-consciousness of pain, or visible wound to show that any physical mutilation had taken place.

Instances of a like insensibility to pain have been known among the devotees of other religions.

When Perpetua was martyred at Carthage, and had been exposed to the horns of a savage cow, she was taken back for a few minutes to her companions, streaming with blood from the wounds which the animal had given her.

She had not the least idea that anything had happened. When were her tortures to begin, she asked; and it was not until she was shown the blood upon her body that she became conscious of the terrible wounds she had already received.

By whatever means obtained, the strange phenomena witnessed at Teboursouk are practical demonstrations of a power that is able to conquer material sensation, "the power to tread on serpents and scorpions and over all the power of the enemy."

To some extent the same kind of thing may be witnessed elsewhere in North Africa, in Kairouan especially. But here tourists are often present. The difference between the rites of the Aïssaouias as carried out at Kairouan and at Teboursouk, right

<sup>1</sup> The Travel Diary of a Philosopher, Vol. I, p. 94.

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away up the mountains, strikes one as the difference between a fashionable London church and the little church amongst the fields where the simple old country folk go to worhsip.

At Biskra the rites of the Aïssaouias have degenerated into a mere show for visitors. If a certain sum is subscribed in one of the hotels, there is no difficulty whatever in getting a few Aissaouias to give a performance, but it is just that, a performance and nothing more. When the rites are carried out in this prosaic—one is almost inclined to add vulgar—manner, they are robbed of their interest and all their poetry.

At Teboursouk there are no tourists. Here it was a religious ceremony weird and solemn, and curiously interesting; a strange graft upon Islamism, of which, in common with so many other practices, there is no mention at all in the Qu'ran.

Upon other occasions the rites of the Aïssaouias seem to have been celebrated in a much more horrible, and even in a brutal, fashion. Saint Nil, quoted by M. Doutte, says that in the fourth century the Arabs sacrificed a camel, lapped up the blood, and devoured the raw flesh, in a sacrificial feast. <sup>1</sup>

M. Doutte also gives a description of the same thing happening in 1899, six kilometres from Tlemcon, when a bullock was sacrificed in the open, and its flesh and intestines devoured raw in the most repugnant and horrible manner. <sup>2</sup> Shortly after this date these public rites were forbidden.

Compared with this, though having some element of unpleasantness, the rites of the Aïssaouias as witnessed at Teboursouk seem moderate. When one recalls that picturesque scene: the grandeur of the figures of the priests, and also of many of the congregation; the beautiful mosque, with its perfect lighting; the rhythmical movements; the music and the weird poetry of the cry of the hidden women; it is difficult to connect it at all in any way with those disgusting rites of the Aïssaouias described by M. Doutte.

<sup>1</sup> Edmond Doutte, Magic et Religion.

<sup>&</sup>lt;sup>2</sup> Edmond Doutte, Les Aïssaouias a Tlemcon.

# IMAGINATION AND ORIGINALITY BY ETHEL ARCHER

THE question has often been asked: "What is imagination?" One might just as well ask: "What is God?" To a person devoid of the first, and with no belief in the second, neither exists. So that at the very outset we must realise that "you can find poetry nowhere unless you bring some with you." It is precisely in this respect that so many of the pseudo-critics of poetry have always failed. Yet these same critics would not deny that great inventive power, inspiration - call it what you will—has been shown by the literary giants of the past. This, indeed, with many of them seems to be sufficient reason for concluding that none of our latter-day poets can possibly possess any. Should a young poet write anything worth reading, these absurd creatures immediately want to know "upon whom he founds himself," If, as not infrequently happens, his writing is entirely a matter of inspiration, and he tells them so, from that day forth they take every opportunity they can to accuse him directly or indirectly of plagiarism.

But have these same persons ever seriously tried to understand just what this poetic imagination means, and how a poet comes to possess it? Poetry is not a trade or profession that can be taught; it is essentially "a gift of the gods," and until we admit this we shall never advance one step in poetic appreciation or understanding. By following certain rules, any intelligent person can produce quite tolerable verse, but mere verse is not poetry.

One of the essential characteristics of a true poet is sincerity allied to a love of truth and beauty for its own sake. Though he is naturally influenced to an extent by a writer he admires, he never belongs to any school or coterie. A slavish imitation he abhors above all things, and (his style being largely a matter of temperament) he writes just as he feels.

Since poetry is an attempt to portray some aspect of truth, it follows that all poets with a similar trend of mind will have a tendency to write in the same fashion, though, as sometimes happens, they may never have seen a line of each other's work. Their point of view is the same, their sympathies are identicalhow, then, can it be otherwise? But just as there are no two sun-

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sets exactly alike, so there are no two writers to whom an idea presents itself in exactly the same words. Each new poet brings with him something that is in a very unique way a portion of himself.

Originality is above all things a matter of relativity. Obviously, if a writer has never seen or heard a thing before, and the idea spontaneously comes to him, as far as he is concerned it is original. It is probable that many men before the author of Shakespeare's plays realised that adversity had its good uses and many poets before Keats said in one way or another that beauty was a desirable thing, but only Shakespeare wrote the passage beginning: "Sweet are the uses of adversity," and only Keats said: "A thing of beauty is a joy for ever." And, quite naturally, when such sentiments occur to us we remember these lines, not for the newness of the ideas, but for the trueness with which they are expressed, and few persons would try to improve upon them.

Many well-known writers have endeavoured to explain what imagination is. Most of them are agreed that it is a realisation of the unity of things underlying all the apparent diversity, combined with a power of expressing the same; and so the poet who is more consciously in touch with that unity than other men, is able to see resemblances in natures never before so compared. It is perhaps above all things in such good comparisons and apt similes that the art of poetry consists. The old Hebrew Prophets, who were without doubt the greatest poets that the world has ever known, would have been incapable of insincerity. They loved and feared the Creator of the Universe; they knew Him: and as an inevitable result they reflected in their songs (as Moses in his countenance) a portion of the Divine glory.

There can never be true poetry without a deep religious feeling, and this feeling cannot be simulated. It must really be felt. It is worth noting that many of our finest poets have been clergymen, or the sons of clergymen! Young, Thomson, Coleridge, Tennyson are names that at once suggest themselves. Not a few persons have considered that it is largely due to the lack of reverence and a belief in God that we have at the present time so much verse and so little poetry.

With regard to inspiration, a young poet of my acquaintance, who had as a child an exceptionally beautiful poetic imagination, when asked how he got his ideas, said that he always felt the rhythm before he was going to write, then the first few lines came to him

"like something out of a half forgotten dream." By several times mentally repeating the first lines he found he had "added others," and so on until the poem was finished. He said: "I always knew that there was just one word or phrase than which none other would do, and until the poem in my head was as perfect as I could make it I never wrote a line of it down." He also said that several of his best things were written between the ages of twelve and fourteen, and that almost at any time at that age, by making his mind a blank, and at the same time trying to remember the "dream-things," he could write. But he always felt the rhythm first. Perhaps no writer knew better than Edgar Allan Poe the power of gruesome imagery that could be suggested by mere rhythm. But after all, is not rhythm the basis of everything? My friend was practising concentration in its highest form, or so I think Monsieur Coué would have said.

Speaking of Monsieur Coué reminds me, if I may be forgiven for so purely personal a reminiscence, that I, myself, once tried to put his theory into practice, and as far as it went the result was successful, though the avenue through which my thought travelled was unexpected. Most people, I find, have a special dislike for some bird, insect, or animal. Personally, I dislike pigeons. In the neighbourhood where I live there are a great many of them. For three successive mornings I repeated the general formula, and all the time these inane birds cooed and gurgled on my window-sill. A few days before this I had been reading "The Prince of the House of David." Quite suddenly, whilst the birds were cooing on with exasperating monotony, the following lines came to me (the best, I think, in their way that I have ever written):

"Soft as the brooding Dove whose love-swift wings From the high heaven sped downward, when of old She saw, and seeing loved, the King of Kings, Shadowing His sacred head from the fierce heat: So dies the song. And swift the morning's gold Spreads slowly. On the hills the dew is sweet."

Whether this be what some persons like to call a mere coincidence, the fact remains that these six lines got after Couéism enabled me to link on the remaining verses of a poem which had been written more than twenty years before, and so to finish what was hitherto an incomplete poem.

But probably no two writers have the same method. It would be interesting to know if those whose methods are most

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similar write in a similar style. Certainly Baudelaire and Poe have much in common, and the style of a writer who is addicted to drugs is usually apparent at first sight. It is exceptionally vivid, gloomy, and exotic, and is suggestive of the dreams by which it is so often fed. Equally this style may be the result of bad health, without any drug-taking—the effect on the brain is much the same in either case.

Most writers have been voracious readers, the exception proves the rule; but a ready-made gift of language is certainly hereditary. It is doubtful if a case has ever been known where the child of unlettered parents has at a very early age evinced a knowledge of classical phrases or written verse in exquisite Greek metres without having heard or read the same. But if the father, the grandfather, and so on, were great classical scholars, such a thing is quite possible as knowledge apart from books. Of one such case I personally have known. In this instance the first poem was written at ten years of age, and was full of classical allusions, yet a sweet Blake-like simplicity breathed in every line. Certainly it was a case of inspiration, and the poem was original, but the inspiration would not have taken that particular form unless the classical feeling had been inherited.

In conclusion, this has been an endeavour to point out that poetry is a gift, though verse writing may degenerate into a craft; that persons of a similar temperament often write in a similar fashion without having seen each other's work; that the best work is never the result of a literary pose, and that the true things will ever seem new, since truth, which is essentially eternal, is rediscovered in each successive age.

# ECONOMICS IN THE LIGHT OF OCCULTISM

By W. F. A. CHAMBERS

IF it is a fact that the world is now passing through the third stage of its development as conceived by Comte, and is fully merged in the era of Positivism, then it may confidently be expected that it will pass out of it into a further and more advanced "Theological" episode. The transition from Positivism to Theology is already being adumbrated in the discoveries of modern Science, and it will be the task of Occultism in the new régime to translate its own doctrines into the language of Science, and in this way complete the process which has already begun. In truth, the difference between the doctrines of modern Science and those of esoteric Religion is one only of terminology. barbarians must be addressed in their own tongue if they are to be made to understand, and the current jargon of to-day is undoubtedly scientific and not occult. It must be remembered that language can be a separating influence as much as a uniting one; hence the importance primevally attached to the Logos, or the Word. What matter if the Babylonians speak of labarthu and akhazu, the seizers, if they mean the same as modern Science means by puerperal fever or influenza (La Grippe)? The same has happened in more than one department of knowledge, but it will now be the function of occult Science to act as the At-oner and Reconciler, and finally to be the "Hujjat-Allah," or Proof-of-God, whose advent is so eagerly awaited by the followers of the Bab.

The object of this article, therefore, is to apply the teachings of occult science to one of the latest of modern sciences, the science of Economics. Very interesting, indeed amazing conclusions are reached by this method, and a solution of many of the modern problems of social life will be indicated. Here is the "rollende, grollende, strafende Zerbrecherin übertünschenten Gräber" which Nietzsche extols—the spirit of mastery which will found the new world.

The point of view from which this enquiry starts is more or less that stated in Papus' work on the *Tarot of the Bohemians*. The First Cause is there conceived to be triune in nature. Now, inasmuch as all other worlds were created or emanated from the

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First Cause, the Ain from which the Ain Soph and the Ain Aur proceeded, it follows that the creations or emanations will also bear the stamp of the Triune Creator. If this is true, then the statements of modern Science about the material world (called Malkuth, the world of Shells, in the Kabbalist doctrine) should conform to the triune structure of the Universe. There should actually be statistical evidence in support of the theory. work this out in detail, however, would demand an enormous expenditure of time and energy. But it is sufficient to point out. in the first place, that the preliminary grouping of the phenomena in the universe is, as might be expected, triune, being represented by MATTER-MOTION-INITIATIVE. Here is the point where Science broke down in the nineteenth century, having persistently tried to explain phenomena under the two terms MATTER-MOTION. Sir Oliver Lodge, the chief representative of this aspect of Science in England, said explicitly in a speech to the Royal Society that "Science takes no account of origins." Surely a grave omission on the part of Science, which must invalidate many of her conclusions.

Material phenomena are, in fact, subject to a triple grouping, which coincides with the esoteric doctrine, as the following diagram will show:

AIN	INITIATIVE	GOD THE FATHER	
	MOTION		
AIN AUR.	MATTER	GOD THE HOLY GHOST	1

Modern science already has reached the point at which there is no difference to be discerned between Matter and Energy. It only remains to make the further step and to admit that Matter, Energy and Impulse are one and the same thing, a mysterious Trinity whose structure is in perfect harmony with the nature of the Primal Name, the Yod-He-Vau-He. This is, in itself an important step, because it enables us to see more clearly the kind of Trinity which is to be looked for in material phenomena. The many formulæ, of Papus do not, in effect, give so useful a utensil for this purpose as the one enunciated above, since it is clear that other trinities, e.g., Male, Female, and Neuter, or +, +, \infty, are not quite so comprehensive nor so accurate, nor are they so easy of application to facts. MATTER-MOTION-INITIATIVE, on the other hand, is a very accessible formula.

It is unnecessary to enter into all the complex action and reaction and the ramifications which extend from a development

of the Trinity above cited. Enough to observe that in proceeding to an examination of the science of Economics the first point to be looked for will be a formula of the very same nature and structure. It is not surprising to find such a basic formula immediately available, though its importance has not been fully recognised by economists. It appears to have been the Frenchman Buridan who first stated it. His countryman Bastiat, the Physiocrat, repeated it. It was taken up by Böhm-Bawerke and the Austrian school, adopted by Gide in France, by Seligman in U.S.A., and finally by Marshall in the smaller edition of his Principles of Economics. This is the Trinity "Want-Effort-Satisfaction." "Economics is the science of the satisfaction of men's wants." The correspondence between this formula and the original Trinity is too close to be accidental.

Want..... Initiative . (Production)
Effort .... Motion ... (Distribution)
Satisfaction ... Matter ... (Consumption)

Want, which is a stimulus or impulse, impels men to action, which is a complicated form of motion, in order to obtain and incorporate something material or substantial. From this arises a cyclic, pulsating process, for the matter inglobated gives rise to a further Want, wherewith the Trinity is again initiated. But it is to be noted that the new stimulus does not start from precisely the same spot; the conclusion of each Trinity marks a step forward, and therefore the movement described is rather a spiral than a circle. As Pythagoras and Bergson agree, it is impossible to stand twice on the bank of the same river, whether it be a material river or the flow of consciousness.

Economists would like to confine their science solely to material phenomena, and are thus often involved in difficulties otherwise avoidable. The formula really holds good of the three planes:

Want—Effort—Satisfaction on the Physical plane.

""" "" "" "" "" Intellectual plane.

""" "" "" "" Moral plane.

When Seligman says "Friendship is not an economic good," he is endeavouring to confine Economics to the physical plane, whereas it is clear that Economics has to deal with many factors which cannot be brought into the scope of physical phenomena alone. It is impossible to isolate the physical values of any article from its intellectual and moral values. A reductio ad

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absurdum makes this clear. Thus a millionaire would obviously not submit to death for the sake of obtaining a wafer (i.e., Physical food), probably not for a theory that wafers contain indispensable vitamines (Intellectual conception), but quite possibly for a Religious ideal (the wafer conceived as the Host). Thus it is clear that one and the same object, the wafer, assumes more and more economic significance as it becomes invested with a higher proportion of intellectual and moral values.

The importance of this formula chiefly lies in the fact that it gives a more advanced Law for the basis of human society than those at present existing. It follows from it that the ideal state is one where the Want-Effort-Satisfaction of the individual is so nicely balanced that the life proceeds in a rhythmical advance towards the Beyond. How far the modern conditions are at variance with this ideal is only too evident. On the one hand we see men whose wants are satisfied without the need of proportionate effort; on the other, men whose wants are not satisfied in spite of their labours. Great poets like Francis Thompson die of starvation and disease, while men whose aptitudes are confined to petrol engines can make fortunes. But it is not only the satisfaction of wants which is denied to human beings: it is the right of making efforts to satisfy their wants. Unemployment, in other words, is seen to be a wrong done to the individual by the community; not so much an economic accident as a disease of the state, a crime. The doctrine of Property is also supplemented and corrected in this light, inasmuch as Property, being a satisfaction of want, ought to imply proportionate effort on the part of the owner. The doctrine that man has a right to certain Property, a doctrine originally based on the Twelve Tables, old Roman pagan law, must be completed by attaching to it the doctrine of Responsibility. It would not then be possible for a Royal Commission to recommend buying out the Royalty Rights of Coalowners without at the same time enquiring whether the obligations inherent in ownership of Property had been fulfilled. Thus, while being a complete answer to and refutation of Communism (since man's desires, efforts and satisfactions are not in fact all equal in every individual), it on the other hand implies a severe stricture on the existing régime. Moreover, consultation of the original Trinity finally indicates the solution of the problem -Initiative-Movement-Matter.

In dealing with Unemployment, the first and most essential factor is Initiative. The Will to remove the scourge finally must first be created. The methods for removing it are a secondary consideration. Occultism shows that the Impulse or Will must come first, and must prevail throughout the whole nation. The task is hard, but the history of England shows many an example. where the Will to do has overcome even the impossible. Mere Good-Will or pious hopes are in themselves insufficient. The purpose is essential, and from the purpose flows the realisation.

Esoteric doctrines are based always upon hierarchies, worlds within worlds and ranks within ranks. Impulses should proceed from above and not from below. In modern industrial and social conditions the impulse to betterment too often proceeds from the lower classes, and leadership, almost throughout the whole period of the industrial revolution, has been sadly lacking in the upper classes. This defect must be remedied in the dispensation to come.

This is a very brief and sketchy outline of the truths which can be derived from Economic Science through the instrumentality of Occult Science. The ramifications are endless, inconceivable. Among other instances it may be mentioned that Helferreich's theory of Money conforms absolutely to the Trinity stated above, and that the famous Harvard Index numbers are on a triple basis of an identical nature. In Public Finance the most scientific system of Taxation is one similar to that in vogue in the Swiss cantons, the Netherlands, the U.S.A. and other countries, which is based on simultaneous taxation of Capital, Income and Consumption articles. The English system is also essentially triune, in spite of its confused and unmethodical nomenclature. Income Tax schedules A and B undoubtedly contain an element of Capital taxation, and the whole of the conception of the Income Tax is a taxation of the three forms of income enumerated by Adam Smith and Ricardo, i.e., Rents, Profits, Wages (income from Capital only, from mixed Capital and Labour, and from Labour only).

A full development of the theory would require a volume, but enough has been said here to indicate that Occult doctrines have a definite practical value in approaching the study of a modern science, that they indicate the essential features and the basic elements upon which the superstructure is built. If this is true, the day of Occultism is not over. On the contrary, the dawn of a great future is just breaking.

# HARMONY AND HEALTH

By R. E. BRUCE

THAT the harmony and poise in body, mind and spirit acknow-ledged to be the basis of good health is possible on different planes of being is sometimes overlooked, yet it is just this fact which makes it more difficult of attainment, and which may even be enough to account for the apparent anomaly—mentioned by your reviewer of "An Occult View of Health and Disease," that "spiritual and apparently well-balanced people are often the greatest sufferers from ill-health, while the selfish, thoughtless and narrow-minded escape very lightly."

Once we allow for these different planes, it is easy to see that harmony on lower planes is more easy of attainment than on higher ones. Not only this, but, once achieved, it is less difficult to maintain, because the coarser, lower nature, not being so delicately and finely poised and adjusted, is less susceptible to jars.

Those among the thoughtless, selfish, and narrow-minded who enjoy good health, are they whose ideals, as well as their actions, are on a low plane, and who therefore can make a cramped, sordid and selfish existence harmonise with their mind and spirit. It is only when they begin to suspect that all is not well, when they visualise, however dimly, some essential quality lacking in themselves, that health deserts them. The disharmony thus set up can never then be stilled except by transition of the whole personality to a higher plane of being.

The state of awakening to a sense of "divine dissatisfaction" with life on this low plane is essentially an intermediate one, and it may be a considerable time before the body, mind and spirit are all adjusted to that new rhythm which the spirit now demands, and during the process of this adjustment ill-health is very likely to occur.

A good example of this may be found in savage races, who, when converted to Christianity, die off in swarms where before they were thoroughly healthy. They are insufficiently developed to grasp and assimilate with the whole personality the teachings of Christ, and cannot respond in every particle of their being to the finer vibrations demanded of them by their newly awakened spirit. So the body pines and dies.

Everyone, irrespective of their degree of spiritual development, is liable to this breakdown of the body, until such development is equal on all three planes.

The state in which intellectual and physical growth have not kept pace with the spiritual seems to be an intermediate one between the physical and the spiritual life, a stepping stone between a life governed by physical desire, and one governed by spiritual desire. But this intermediate state does not always occur. To some noble souls it is given to pass without friction from the lower to the higher planes, and to achieve this passage with the whole personality simultaneously.

A man leading an immoral life will often enjoy a greater degree of health than his more spiritually-minded brother, because his body, mind and spirit are working harmoniously, though the plane on which they function is a low one.

In the moral man who suffers from ill-health, the spiritual side has outstripped the other two, the result being repression of desire, instead of transmutation and transcending of desire.

All desires, whether good or evil, carry with them an amount of energy—or, as the yogis call it, 'Prana'—varying with the strength of the desire. The repression of a strong desire for immorality, drink, or any other physical craving, does not destroy the energy generated, and unless the personality prepares suitable channels in which to make this energy flow, transmuting it into something higher, it hollows out destructive ones for itself, destroying both will power and health in the process. The immoral man or the drunkard has used up the energy generated by his desire, and so temporarily escapes this penalty.

To achieve harmony on a high plane is obviously much more difficult, for it must mean, not only abstention from bad actions, but a sweeping away of the very groundwork of the soul, and a deliberate killing out of those numerous tendencies with which every one of us is born, by the principle of polarity, sowing in their place other and opposite tendencies which must be nursed as carefully as hothouse plants until they become rooted more strongly than those they have supplanted.

For it is quite possible to advance spiritually without the rest of the personality being equally developed. A man may reach great heights of unselfishness, sympathy and love towards his fellows without having trained his will to be strong enough to

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transmute and transcend-not suppress-undesirable physical desires, yet until he is master of all these desires (and this does not mean merely master of their outward expression) he has not achieved the harmony indispensable to health. It is possible, under such conditions, to appear outwardly well-balanced, and to achieve a great amount of that inward peace which is the sign and symbol of a harmonious personality. Yet deep down beneath all this a secret canker may exist; spasmodic and irregular in its appearance, it nevertheless achieves a hardy growth, often in the form of a secret fear of disease—that state, in fact, which in its acute form is called neurosis-continually combated, but never wholly overcome. The seeds may have been-and often are -sown in childhood, or even in former lives. An exceptionally clever doctor once told me that everyone had his secret dread of some one disease. Such fear, continually overcome, yet continually reasserting its supremacy, may exist in an individual otherwise highly evolved.

Fear of disease is perhaps the most widespread, but the fear of impurity, the fear of falling into any kind of sin, and the repression of sins acutely desired all work havoc on the bodily health.

It is infinitely easier to suppress physical desires or physical fears, of whatever nature, than to transmute them. And this brings us to the hidden fulcrum behind all these external manifestations—the relative power of will. It is in the difference between will control in the spiritually evolved that the difference between health and sickness lies.

In some fine natures, sympathy, love, kindness and other spiritual virtues may be, to a certain extent, the line of least resistance, and therefore require little exercise of the will. A naturally good tempered person will not find it very difficult to become even more good tempered, and so on. In some direction, however, there is sure to be a weakness, a purely physical unconquered desire, and it is here that the amount of will control may become the deciding factor between good and ill health.

In the yoga system to attain self-mastery, control of the will is made an essential condition to even the earlier stages of progress. But to gain the mastery over all our desires is a very high achievement. Even the so-called strong man who reaches important positions by a concentration and industry which prove him to possess magnificent will power, generally has a weak point somewhere, some hidden side on which the will power sags.

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The more highly developed a man is, the more sensitive is his organisation to the least suggestion, and the more active his imagination to create images, either of success or disaster. Every part of the organisation of such a man is so delicately poised that, when this poise is upset, the havoc is far greater, and the poise more difficult of recovery than with the more coarsely grained man of lower development.

In the long and painful journey from the physically controlled to the spiritually controlled life, it is not-as Evelyn Underhill says in Practical Mysticism, "it is not merely that your intellect has assimilated, united with a superficial and unreal view of the world. Far worse: your will, your desire, the sum total of your energy, has been turned the wrong way, harnessed to the wrong machine. You have become accustomed to the idea that you want, or ought to want, certain valueless things, certain specific positions . . . the awakening, then, of your deeper self, which knows not habit, and desires nothing but free correspondence with the Real, awakens you at once to the fact of a disharmony between the simple but inexorable longings and instincts of the buried spirit, now beginning to assert themselves in your hours of meditation—pushing out, as it were, towards the light—and the various changeful but insistent longings and instincts of the surface self. Between these two no peace is possible—they conflict at every turn. It becomes apparent to you that the declaration of Plotinus, accepted or repeated by all the mystics, concerning a "higher" and a "lower" life, and the cleavage that exists between them, has a certain justification even in the experience of the ordinary man. . . .

"This state of things means the acute discomfort which ensues on being pulled two ways at once. . . You will have no peace until these claims have been met, and the apparent opposition between them resolved."

## FACTS ABOUT "THE SECRET DOCTRINE"

By G. R. S. MEAD, M.A.

IT is with much reluctance that I intervene in the controversy in your pages over the revision of the first edition of Mme, H. P. Blavatsky's Secret Doctrine. For eighteen years I have kept silence on Neo-theosophical matters (as I call them in distinction from the general Theosophy of the past) of which I had previously intimate experience for twenty-five years, from 1884 to 1909. now break that silence, but neither with the hope that I can convince those who think they are doing honour to my old friend Helena Petrovna's literary memory by defending every word she wrote, nor with the slightest expectation that mis-statements and false accusations, to which wide currency has once been given, can ever be overtaken by denial in a single publication, indeed in a dozen periodicals. I do so, because there are no few outside the modern Theosophical movement who do your humble servant the honour of regarding him as truthful and endowed with at least the elementary qualities of an ordinary gentleman. As they have no first-hand knowledge of their own with which to check the contradictory statements on the subject which have appeared in your last issue, those of my friends or well-wishers who have read them may, quite excusably, think there is possibly some obscure germ of justification for the charges brought against my literary honour, and may ask themselves why Mead does not reply. I therefore herewith put on record, for the benefit of the future historian who may perchance deal with this miserable business, my formal and unqualified denial.

On H. P. B.'s decease there remained over no manuscript or typescript S.D. material other than is now found in Vol. III. These pieces, or chapters, were omitted from the two volumes of the first edition, either because they were thought, by Mme Blavatsky herself, not good enough or not sufficiently appropriate to be included.

The repeated statement made by H. P. B. in the first edition, that material for an additional volume, or two volumes, was already largely in existence and in process of completion, is not in accordance with fact. Doubtless, had Helena Petrovna had the time and health, and had she lived longer, she could have "delivered

the goods," and written herself, or had dictated or written through her, a series of additional volumes. But in sober reality, her repeated categorical statement on the matter is, to say the least of it, a "terminological inexactitude" which, in a generous spirit, may be ascribed to her "Russian," enthusiastic, imaginative, and psychical temperament. That my old friend Dr. Archibald Keightley, who typed out the MS. of Vols. I and II so assiduously, respects this statement is no proof of independent testimony. He simply trusted to H. P. B.'s assertions in those volumes. He certainly never saw any more material than what was found on H. P. B.'s decease and is now printed in Vol. III. There are numerous similar enthusiastic mis-statements, or confusions of psychic probability with physical fact, to be found elsewhere in Mme Blavatsky's voluminous literary output.

I come now to the editing of the revised edition. My competence, such as it was, and authority for this task depended from the fact that for the last three years of her life, I had Englished, corrected or edited everything H. P. B. wrote for publication, including the MS. of The Voice of the Silence, and that, too, with her entire assent and approval. She was quite humble in this respect in regard to the form of the better things she wrote, or had written through her. What I could frequently not persuade her to change, were the acerbities of controversy in which she rejoiced, and the over-emphasis and flamboyance, to put it mildly, of the phrasing of these polemics, which she regarded as her very own, and of which she was inordinately proud. In such cases of difference of opinion, I was always overwhelmed with a torrent of picturesque, not to say abusive, eloquence. The atmosphere was electrically charged and very bracing for anyone who could stand it; but in no way could the irascible and witty 'old lady' be deemed in such outbursts a model of self-control, least of all a teacher of wisdom.

I am responsible for by far the major part of this revision of the original edition of *The Secret Doctrine*, and have no excuse to make except that I did not execute the task more thoroughly. I am therefore glad that your correspondent the Hon. Mrs. Davey has had printed in parallel columns the series of mis-statements as to the additional material in hand, made in the original text, which I corrected, by omission, in the revised edition. It provides the reader with an instructive instance of one class of errors of fact which perforce had to be corrected by any honest editor. Another class of errors, which

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I hope the industrious gentleman engaged in comparing verbally the two editions in question has duly noted and profited by, is that of the numerous misquotations. These I made literally exact. They were, unfortunately, not all due to errors in typewriting from the original MS. Some of them had been "pulled" to favour the relevant argument or contention. / Again, sometimes for greater clarity I removed a sentence or paragraph from the text to the notes, or vice versa. The English had, of course, frequently to be revised; and the spelling of words and technical terms, mostly Oriental in general and Sanskrit in particular, had as frequently to be corrected. Speaking generally, whatever, "howlers" I was able to detect, I amended. I did not, however, alter the views and arguments of the authoress. I the job to-day, when my equipment is more extensive and judgment riper, of re-editing this first revision, and had I the liberty of blue-pencilling out what is plainly untenable, the bulk of the matter would be very considerably reduced. And this proceeding would be in keeping with such competent judgments, within the Neo-theosophic frame of reference, as of, for instance, the now long deceased T. Subba Row, the most learned member the T.S. ever had, who refused to collaborate with H. P. B. in this her magnum opus, which was first planned as simply a revision, or rewriting, of Isis Unveiled, and the view of another learned Brahmin, recently Vice-Chancellor of Lucknow University, who agreed with me that the work would be greatly improved by being cut down by half. In any case, why should I have regarded the major part of the material as in any way sacrosanct? Did I not know that chiefly my three friends and colleagues—the now long deceased scientist and polymath, Dr. C. Carter Blake, whose professional work was largely the writing of encyclopædia articles, the present brilliant philosophical writer, E. D. Fawcett, and the well-equipped Bertram Keightley—had "devilled" assiduously for H. P. B. at the British Museum and otherwise? Between them they supplied piles of material, and many a paragraph, which she "revised" for her special purposes./

If, again, "the Master K. H." whatever meaning we may attach to that phrase (whether that of a living person or of a psychic complex) transmitted the words: "Every mistake or erroneous notion corrected or explained by her (H. P. B.) from the works of other Theosophists was corrected by me or under my instruction"—this sentence was directed to the address principally of T. Subba Row and A. P. Sinnett, and does not, except for the very credulous, avouch, or assume responsibility for, all

the innumerable other points of controversy with non-Theosophy in which H. P. B. delighted. To-day, moreover, we know that all such psychic "communications" must needs be transmitted through the make-up of the medium, both cis- and trans-liminal, and that they are more or less always, even in the most favourable instances, coloured by his or her personality. H. P. B., it must be remembered, had been, or was, in lively, not to say embittered controversy, on some points of Neo-theosophical dogma, with both the above-named gentlemen.

Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the disjecta or rejecta membra from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in Lucifer, but could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher valuation on everything H.P.B. had written than I did, persisted in her view, and by herself edited the matter for publication. But even when every scrap that remained was utilised, it made a very thin volume. I therefore persuaded her to add the so-called Instructions of what was known as the "Esoteric Section" or "Eastern School," which had hitherto been secret documents. My argument was that the "occult teachings," as they were deemed by the faithful, were now in the hands of hundreds, scattered over the world, some of whom were by no means trustworthy, and that it was highly probable that we should any day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these "Instructions" accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled.

Speaking generally, I should say that H. P. B. herself, at any rate, would now be the first to thank me for the pains I took in revising the non-essentials of her Secret Doctrine.

Finally, I come to the amende honorable, and to the self-contradictions of my old friend and colleague James M. Pryse, a lawyer by profession, and a most capable printer to boot, who with me ran the "H. P. B. Press" for a number of laborious and stormy years. The explanation for his change of view about my work of revision is quite simple. "Jim's" first statement dates

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back to the sad years subsequent to the notorious "Judge case," when he "followed" William Q. Judge, the leader of the T.S. movement in America, implicitly believed in him, and was one of my many at that time bitter opponents in the endeavour to keep the movement sane and clean. J. M. P. wrote that criticism under the influence of Judge's erroneous belief, which is the fons et origo of the whole of this fantastic mare's nest. W. Q. J. held strongly, at the time I was revising the printed text of Vols. I and II, that the S.D. throughout, in all its parts and all its diction, was transcendently "occult," inspired verbally by the "Mahatmas," as he himself told me when hefirst saw the printed revised text. I thought he was utterly mistaken, and so I told him. We were very fond of one another, and intimate friends: and (though this will give a shock to those who have made a cult of his memory) I still have a feeling of strong affection for him, in spite of my judgment, based on private knowledge, that his conduct in the matters which led to the "case" was utterly wrong and reprehensible. It is, however, quite common for us to love sincerely those of whose conduct we are forced to disapprove. Judge was not a man whose opinion on literary subjects I could anyhow dream of taking, while his views on "occultism" as revealed to me personally in the matter of the "case" I had incontinently and decisively to reject. I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. I did in a two hours' painful interview. His private defence to me was, that his forging of the numerous "Mahatmic" messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society, in the familiar red and blue chalk scripts, with the occasional impression of the "M" seal, which contained the flaw in the copy of it which Olcott had had made in Lahore, was permissible, in order to "economise power," provided that the "messages" had first been psychically received. He also more than hinted that it was entirely in keeping with precedent, and that this was his authority for what he had done. Shortly after Judge's decease, one of his two chief mediums came to London to see me privately. In a four hours' interview she went with painful minuteness into every detail of how it had all been done, and wound up with an utterly amoral proposition purporting to come from the "Mahatmas," which was a very tempting offer had I been a charlatan. I very impolitely told the lady to inform her "Masters" that they might go to h—1. Subsequently, another old friend who had been in Lansdowne

road and Avenue road with us, and had gone to the U.S.A. to work under Judge, and who had helped him in the forging of these messages, came to London and owned up to me. With such "occult" practices I naturally would have nothing to do in any shape or form; it was all utterly repugnant to my character. And so I had to join issue with Judge and his devotees for all I was worth. The upshot was a complete schism in the Theosphical movement; and the most painful side of it all was the personal loss to myself of many a friend whom I loved.

It remains only to add that Mrs. Alice Leighton Cleather, who is so prominent in the "Back to Blavatsky" retrograde movement, and believes in the verbal inspiration of the first edition of the S.D. with all its palpable errors, "followed" Judge and subsequently Mrs. Katherine A. Tingley. The Hon. Mrs. Davey, your correspondent, is a fervent admirer of Mrs. Cleather and believes, doubtless quite honestly, but ignorantly, all her assertions and accusations. Hinc illae lacrimae. I hardly dare hope, however, that these ladies will change their minds by my plain recital of the historical facts. It is always easier for fanaticism in "Theosophical" matters to regard an honest opponent as an unscrupulous "enemy" than to give up long-cherished convictions—no matter how flimsily founded.

Finally, it may interest readers to know the exact terms of the proposal made me by the "Mahatmas" of Judge's medium who came to see me at Avenue road. They were these: That if I would join up with the Judge section and go to the U.S.A., they would give it their blessing and support; that if I refused, they would turn the whole Theosophical Society adrift, and throw all their influence into the Rosicrucian movement.

[Note.—The above was written on February 15, when I had not yet been shown a copy of the February issue of The Canadian Theosophist, in which Mr. James M. Pryse, fully and most handsomely, confirms my interpretation of his contradictory utterances, and explains his change of view. I rejoice, on this date of March 22, to clasp his hand once more across the long years of our temporary estrangement and the ocean and continent between our present local habitations.—G. R. S. M.]

# THE SAINTS OF ASSISI AND LAHORE BY GRIZELLE STRANG STEEL

THERE are many similarities between the religions that run like a golden chain throughout the ages. Men have perpetually sought to discover God, and this is one of the best proofs of the existence of the divine. They have pierced the earth and found the divinity at its fiery core, they have scaled the skies and discovered Him in the invisible ether, they have swept the seas and declared: "In the innermost recesses we have smelt His pure breath." Abandoning nature, they have divined His presence in such intangible things as happiness, and called their divinity Siwa. At last they have discovered the deity enthroned within their own hearts and called Him Christ, and the God of Love has acknowledged the claim, saying: "Abide in me and I in you."

All these successive religions have had their prophets, teachers, martyrs, and saints, and amongst these there are also many similarities, in spite of the barrier of time, customs and country.

Seven hundred years ago a boy was born in a mediæval city under the radiant skies of Italy, Francis of Assisi. His future was bright and prosperous, but when he grew to manhood he flung aside the gifts that Fortune had lavished upon him to embrace poverty. He gave all his possessions to the poor, and even those of his father, selling the paternal bales of cloth to enrich the beggars of Assisi. When his irate father took him before the magistrates Francis formally renounced his patrimony. He fled from Assisi to wander in the forests, where he made friends with the wild beasts and preached to the birds that peopled the trees. A celestial voice speaking to Francis in a dream bade the youth return to the city and build up the ruined church of St. Damian. Francis carried out the divine command, and afterwards spent his life in preaching the glory of God and the fellowship of men. His sublime Canticle to the Sun is one of the most glorious poems in the literature of Christianity. After converting a multitude of men, Francis received the signal favour of the Stigma. Then, feeling the approach of death, he withdrew to Mount Portincula and besought his disciples to lay him down upon the bare ground that he might die as he had lived, in poverty and hardship. His disciples gathered round him in

their sombre mendicants' robes, "like bronze statues, mourning the gentle soul as it sped from the humble clay at their feet."

Two centuries later a child was born under the radiant skies of India, near the city of Lahore. He was the son of a well-to-do man, an accountant, and his future was also full of promise. But as soon as he reached adolescence he flung away all his prospects to give his possessions to the poor. At last the money which his father gave him to start a business of his own found its way into the beseeching hands continually appealing to his charity. Then the irate father sent his son away to Sultampum, but there Nânah found a new means to serve his fellows. He took service in the household of a wealthy Hindu, and gave all he earned to the poor. He was a faithful servant and in time became the steward of the Hindu magnate. He married and had two sons. But when he was thirty-five a heavenly message reached him in a vision and changed the course of his career.

In his dream Nânah was transported to the gates of paradise, and a goblet filled with the water of life was pressed into his hand. He heard a celestial voice, saying: "Nânah, I am with thee. Go thou, repeat my Name, and cause others to repeat it." Nânah consecrated the remaining years of his life to carrying out the divine command.

At that time the Punjab was divided between the religion of the Hindus and the creed of the Mohametans. Nanah amazed his countryfolk by declaring: "There is no Hindu, there is no Mussulman." He travelled far and wide, preaching the Unity of God and the fellowship of men, even going as far as Benares to convert the Hindus in the stronghold of their faith. He celebrated God in songs which sprang from the same pure source of inspiration as the Canticle to the Sun of St. Francis. These poems are the kernel of the Sikh Bible, the Adi Granth.

The cause of causes is the Creator.

In His hand are order and reflection.

As He looks upon so it becomes.

He Himself, Himself is the Lord.

Whatever is made, is according to His own pleasure,
He is far from all, and with all!

He comprehends, sees, and makes discrimination.
He Himself is one, and He Himself is many.
He does not die nor perish, He neither comes nor goes.

Nânah says: He is always contained in all.

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Like St. Francis, the Hindu teacher extended his benevolence to the animals. He was so fearful of inflicting pain upon any creature that he abstained from all animal food.

Nânah converted a multitude of men, and when he felt the approach of death he besought his disciples to take him to the river Ravi, where he awaited the silent messenger, according to the custom of his countrypeople, by the side of the running water. His followers gathered round him mourning with the same passionate sorrow as the disciples of St. Francis, whilst the sublime soul of the humble teacher sped forth upon its celestial flight.

The earliest successors of Nânah were lowly and humble men like their teacher, but subsequently they deviated along the golden-bordered paths of wealth. The tenth teacher, Guru Govind Singh, transformed the fraternity into an army, to be flung against the Mohammedans. He named the army Khalsa, the Pure, and bestowed his own name upon each of the members: Singh, the Lion. But throughout all these changes the fundamental principles of Guru Nânah remained the same, and when Guru Govind Singh died he refused to name a successor, declaring the Adi Granth was a sufficient guide. So the pure source of Nânah's teaching still flows undefiled. The memory of the little poor man of Lahore is cherished as faithfully under the radiant sky of India as that of the saint of Assisi under the luminous skies of Italy.

### THE MAGIC ROD BY REGINA MIRIAM BLOCH

THE late Sir William Barrett has treated the extremely interesting subject of the divining rod—the Wünschelrute or "wishing-rod of the Germans and the baguette devinatoire of the French-with his usual exhaustive thoroughness, and we feel glad that Mr. Theodore Besterman was able to present this posthumous work to the inquiring public.\*

Throughout the ages a confused mass of legend has surrounded the rod; from David who spoke of the comforting of God's rod and staff, to the mystic thyrsus borne in the hands of the god Hermes, which smote those it struck with madness: the rod wherewith Moses charmed water from the face of the rock; that in the hands of Aaron; Tannhäuser's rod, or the mysterious henkau which the Egyptian priests used in the great funerary ceremony of "opening the mouth" of the mummy. The Druids bore alder and quicken boughs. Every fairy has her magic wand, though Solomon rather varied the usual programme by being always accompanied by a special bird, the peewit, which, it was believed, could gaze through the earth as through glass and inform its master, who understood the language of all creatures, of the whereabouts of hidden treasures and springs. The magical Key of Solomon gives full instructions for the preparation of the wizard's staff and wand:

"The staff should be of elderwood, or cane, or rosewood; and the wand of hazel or nut-tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise."

The reference to Mercury is interesting to the folklore-lover, as he is the traditional owner of the caduceus or rod, and because the usual hazel-wood is specified.

Folklore, however inexact, can never be ignored when found in such conglomeration and with such insistence as in the case of the rod. Under its clouds of smoke one is sure to find the smouldering embers of a lost altar-fire of truth. It is therefore unwise to scoff at rhabdomancy.

Sir William Barrett, after most painstaking research, revealed a perhaps less allegorical but far more human and psychologically

\* The Divining Rod. By Sir William Barrett, F.R.S., and Theodore Besterman. London: Methuen & Co. Price 18s.

fascinating version of water-divining or dowsing. He showed that the movement of the rod is due to the involuntary muscular action of the dowser, to whom he attributed a supernormal perceptive faculty, which enabled him to detect the hidden object of his search. This natural gift of the actual diviner plays havoc with many of the ideas which formerly surrounded the rod itself. As Mr. Besterman dryly remarks in his introduction, "The substance of which the rod is made may be of any kind of wood and metal. Rods may be manufactured articles such as tongs, snuffers, or even (be it whispered) a german sausage."

Though this may rudely dispel romance, the transference of the dowsing gift from the instrument to its bearer is of great significance. We are now well aware of the existence of rarer and indefinable faculties amongst men and the lower animals. Among such faculties may be numbered clairaudience and clairvoyance and the strange gift of psychometry. These finer perceptions are present even in the insect world. Fabre the great French naturalist noted the existence of certain tiny insects which registered a storm long before it had even entered into our own hemisphere. Medicine speaks of queer and yet more obscure forms of sensitiveness in the case of women who are seized with sickness when entering a room in which a hidden spider lurks. This nervous reaction merely reveals the possibility and feasibility of the existence of the human water-finder or dowser.

In the volume before us, the authors examine the claims of water-diviners, and the great mass of circumstantial evidence from the earliest records of the art to the present day.

The first dowsing in Europe seems to have been for minerals, and in Britain itself in the Welsh silver-mines. It was not till about 1655 that John Aubrey, writing of "the springs medicinall of Wiltshire, reports that "Mr. Nich. Mercator told me that water may be found by a divining rod made of willow"..."

Coming to our own times, many interesting instances of scientific facts are adduced, from the two famous British dowsers of the nineteenth century William Scott Lawrence and John Mullins, to those notable contemporary diviners William Stone, Benjamin Tompkins, and Leicester Gataker. The lastnamed dowses with his bare hands! He "began dowsing about 1890, and has had a very successful career. The son of a captain in the Bengal Staff Corps, he was educated at the Bath College. Soon after leaving he discovered to his surprise that a forked

twig revolved in his hands in the same way as it did with a local diviner." This phenomenon is said to be accompanied by a sensation of nausea in the region of the stomach, sometimes to the point of physical sickness.

The most interesting aspect of Gataker's dowsing is the fact that he does not ordinarily use any kind of rod, but his hands only. In the words of an eyewitness: "His procedure appears to be a rapid survey of the ground. He walks along with a quick step, with his hands hanging by his side, until (according to his statement) he strikes a stream of water, when he at once becomes visibly agitated. With outstretched hands he appears carefully to feel his whereabouts until he ascertains the direction the stream is flowing and follows it up. Then he marks the spot of greatest supply and estimates the depth and quantity likely to be obtained."

The nausea and agitation which are said to accompany the exercise of Gataker's strange sense only go to prove that, like all and other unusual and supernormal faculties, water-divining does not manifest itself without physical discomfort, just as many people become ill before a thunderstorm and pay the price for being human barometers.

Several members of the fair sex have been dowsers, notably the exceptionally interesting contemporary amateur water-diviner Miss Clarissa Miles, who has also "made extensive and successful experiments in thought-transference." From what she says there seems to be no doubt that dowsing itself is only a more scientifically practical form of psychometry.

Sir William Barrett's exhaustive investigation of this obscure phenomenon rescues another much-maligned subject from the dusty realms of Superstition to those of practical and lucid fact, and proves how a rare but recurrent faculty can be pressed into the common service of mankind.

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication. are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

#### "SEEKING THE MASTER."

To the Editor of the OCCULT REVIEW

SIR.—It is with much regret that I find myself compelled to give a very definite challenge to a statement in Dion Fortune's last article.

It was there stated: "There is such a thing as telepathic suggestion, and if you have reason to believe that this is at work, if you find ideas obtruding themselves in your mind which would not normally find tolerance there, then you would do well to conduct the meditation that shall make clear your path in a Church where the Blessed Sacrament is reserved, for into that Presence and potency can come nothing that maketh or worketh a lie."

Now this statement and its implication are not true. There is no environment where "telepathic suggestion" of the "group-mind" or other origin is more likely to have effect upon those who open themselves in the practice of meditation. The power which is used by all priesthoods of all churches wherewith to impregnate their "sacraments" or "holy water" is nothing more nor less than that form of magnetism known technically as "akâsa" or "astral light." It is the electric power generated in the atmosphere of the Planet by the positive and negative impulses coming from the Sun and Moon respectively, and it can be drawn down by occult ritual or "invocation," and "fixed" in a material object. The "ju-ju" of the African witchdoctor, and the "holy" water of the priest are both impregnated with exactly the same force.

This is a neutral natural force, neither good nor evil in itself, but (as Eliphas Levi said of it) "it can be used either for the greatest good or the greatest evil." But—it has nothing to do with God; it has nothing to do with Christ; it has nothing to do with the Holy Spirit, for the realm in which this Trinity operates is within the soul only, and never, directly, outside it.

The sensitised environment created by the bringing down of this Astral Light (the "Christ" of the Liberal Catholic Church) may help aspiration, but it does not protect the seeker from hostile "suggestions" tions." On the contrary, it lays him all the more open to them, and I would warn your readers that meditation and relaxation in such an atmosphere is the most dangerous thing they can do, especially at

If only seekers after Truth and the Great Realisation will endeavour to stand upon their own feet, and just live the life of Purity and Service, keeping away from personal contact with any and all "Teachers," "Initiates," "Masters," etc., they will be on perfectly safe ground. The true Mystic needs none of these; he comes by the path of personal aspiration and absolute consecration to the Divine Will, into direct contact with the Holy Spirit within his own soul, and this without the need for the assistance of any priest or other individuate "initiator." The idea of the necessity for a personal "master" is an astral delusion, though it is true that there are numerous entities on the Astral Plane who are only too ready to take advantage of such; entities who are quite prepared to give out 95 per cent. of truth in order to slip in one particular lie when the critical faculty of the dupe has been sufficiently dulled.

I am sorry to have to be so severe with "Dion Forcune" over this question, but this is too serious a matter to be passed over. Of her personal sincerity and integrity I have no shadow of doubt, but when one finds such a grave error in doctrine as I have here indicated, it makes one decidedly dubious as to the real nature of the inspiration at the back of the "Christian Mystic Lodge of the Theosophical Society," of which she is the apparent leader.

Yours truly, ION.

#### THE WORLD CRISIS.

To the Editor of the Occult Review.

SIR,—Is it not time to review with more intimate seriousness the present crisis to which your last leading article refers with such accuracy and restraint?

There are certain symptoms which, to the casual observer, may seem unrelated; but, to the seeing eye, may appear as integral parts of one great plot.

One of these symptoms is the eagerness displayed in certain quarters to attribute the life of the Spiritualistic movement to the same "Masters" as those who originated the Theosophical Society, the latter being, so they would have us believe, subsequent to the birth of the Spiritualistic movement, and of less importance.

To find the truth about this, one should read Madame Blavatsky's Key to Theosophy. Even Sir Arthur Conan Doyle admits that she was guided by one of "the Masters." Her attitude towards mediumship, upon which the whole fabric of the movement popularly called Spiritualism rests, is approved and emphasised by the same "Master" in his own "Letters" (referred to in Light recently).

Whence and why this eagerness to saddle upon "the Masters" all the precipitate and perilous follies of this psychic cult?

At the same time that the abovementioned attempt is made, there is a recrudescence of the effort to discredit poor H. P. B. Some would

Madame Blavatsky's change of attitude towards Spiritualism is explained in her own way in her writings. But, were it not so, one has evidence enough of 'John King's' work to explain it. He is not only ubiquitous; he can assume so many disguises that he sometimes, perhaps, deceives even "the elect."

In your Notes you quote the statement, attributed to the regional Bishop, that "the Liberal Catholic Church is not concerned with the Master Jesus at all." This is very interesting. I have seen an advt. of the Liberal Catholic Church which states that "The orders of its clergy are derived from the Old Catholic Church of Holland," and concluded, "The seven historic sacraments are administered." The question then arises, whether the Old Catholic Church was or was not a Christian Church. It is claimed that the priests of this Church have the power to evoke the occult forces which make of the "sacraments" their medium and channel. "Archangels" are present at these ceremonies. Maybe! But what guarantee have we that these powerful beings are archangels of light? Satan has also his hierarchy of angels, but their purpose is not the same as that of the white hierarchy.

The matter is clinched by the statement that the Liberal Catholic Church is "not concerned with the Master Jesus at all."

The ardent efforts to unite the present T.S., the Spiritualistic movement, the Liberal Catholic Church, the Order of the Star, the Co-Masonic and other orders under the same Masters, makes it imperative at this juncture to do our best to discover who these "Masters" are. Who are these unseen "Guides" who would take over the entire control of evolution on this planet?

Faithfully yours,

A.

### THE MASTER JESUS.

To the Editor of the OCCULT REVIEW.

SIR,—In the last issue of the Occult Review there is a serious mistake not of your making. In the middle paragraph there is a quotation from Transactions of the Christian Mystic Lodge in which I am represented as giving the information presumably to Miss Dion Fortune that "the Liberal Catholic Church is not concerned with the Master Jesus at all." I have never given any such information to anyone. It is the exact reverse of the real concern of the Liberal Catholic Church. No wonder it seemed to you rather strange that I should have expressed such a view.

Whether by the Master Jesus is understood the great Founder of the Christian Church, the Lord Christ, or a Being distinct from the Lord

Christ but intimately associated with Him in His work in Palestine 2,000 years ago or thereabouts, the Liberal Catholic Church is very much concerned with Him. The Liberal Catholic Church has no other reason for existing than to be in some measure an instrument by means of which the Lord Christ may convey His blessings and His sacramental gifts to His people in this world of incarnate life. But probably by the Master Jesus the writer in *Transactions* means not the Lord Christ, but one who was once a disciple of His and is now himself a great adept. Accepting this distinction, even so it is not true to say that the Liberal Catholic Church is not concerned with Him at all, and I certainly have never said it. The Liberal Catholic Church is very much and very reverently concerned with the Master Jesus in this sense.

Could you, sir, possibly make the necessary correction of this misstatement in your next issue? I should be deeply grateful to you if you would.

Yours sincerely, F. W. PIGOTT.

#### A MESSAGE FOR ALL BRETHREN.

To the Editor of the OCCULT REVIEW.

SIR,—I am no world-teacher, nor Messiah, nor learned with book knowledge, but a humble messenger of the mystical Masters who work for the upliftment of the world and not, as many occult Masters do, for the domination of brethren by the power of will.

Many are deluded by the wonderful things accomplished by following certain instructions given under seal of secrecy. Yet what is proved? Simply the possession of a knowledge of Nature's finer forces. A miracle-worker is not necessarily a man of God acquainted with the laws of the Divine.

It is in the astral world that so many wonders happen through the possession of special knowledge. It is to the astral world that so many attain, and wherein they rest content, thinking they have reached the apex of development, because the lower kingdoms are subservient to the conscious power of the lower will. It is on the astral plane that we find the different heavens of man's creating, each ruled by an astral-created god of its own. To the uninitiated who see these forms they seem very real, but they only exist as long as man's thoughts hold them together. Some last for hundreds of years, others for thousands. Each man-made heaven wants the soul for its own. It is the heaven of lesser lights, through which the seeker after Truth must speed, regarding merely as an exhibition of the subtler powers the phenomena of this plane. It is here also that man, if he has merely repressed and not overcome his evil desires, runs riot with results that are far more diabolically disastrous than if he gave full play to them on the physical

### CORRESPONDENCE

plane. Knowing this, can any of us say we are without sin, until we know that every fault has been overcome and not just held in check?

The possession of astral powers does not prove the divine. Hence the discords and jealousies, secrets claimed as the property of one Order only. Is this not a sign that the divine laws are not at work among them? Can we claim anything as ours alone, when we really know? When we have a spiritual feast, do we want to sit in solitude? We all become receivers and transmitters according to our capacity, but hold nothing as our own, well knowing the Great Secret—"All in all."

Not through books nor through knowledge of occult laws do we reach the mystical Masters. Their strait and narrow way is by the path of suffering and sacrifice. Yet deeply hidden from the eyes of men is joy supreme, for the angel that holds the cup of sorrow also holds the cup of joy. Poverty, patience, abstinence, simplicity, chastity, hope, faith, courage, truth, love—these are the steps of the mystic ladder. Here is a message for all brethren:

"Offer thyself as sacrifice for the world's woes. Bare thy heart to the spear of the world's sufferings. Dedicate thy soul to doing good to all. The secrets of the silences have been unsealed, and the work of the Ever-living Fire is made known unto those who have lived in obedience to the Master Will. In the silence of the Secret Place within thy soul, I will speak to all who are sincere; and I will touch the brow of the sorrowful and help them to overcome their grief and pain. If within the Secret Place thou wilt let thy highest and noblest thoughts rise as an offering of sweet incense, I will be near thee in thy meditation, and stand by thee in thy hour of trial."

Yours in the bond of Love, PARACLETA (Messenger).

#### EASTERN v. WESTERN ADEPTS.

To the Editor of the OCCULT REVIEW.

SIR,—In the article entitled "Secrecy in Occultism" which appeared in your columns recently, a challenge seemed to be thrown down to the Western world by such phrases as these:

"The Eastern Tradition has its outpost in the Theosophical Society. Has the Western Tradition an equivalent?"

And again:

"What are our Western Adepts doing to feed the sheep of their Master?"

In reply, may I say that the Western Adepts of the Great White Lodge, the Elder Brothers of Humanity have not been unmindful of the spiritual needs of Western people?

In 1908, that Elder Brother and Adept, who himself wears a Western body, chose, tested, accepted, and instructed, as his accredited messenger

and servant, Max Heindel, to give out to the Western world the Teachings which he received from the Brotherhood of the Rosicrucians.

This Teaching is comprised in the volume entitled The Cosmo Conception, first published in December 1909.

To Max Heindel, the *chosen* pupil of the Western Adept, was given not only the wondrous, illuminating revelations contained in that book, but also the task of re-discovering the almost-forgotten truths of Mystic Christianity as the Master Christ taught it. In the Teachings now given forth to the Western world the Path of Initiation is again made plain.

There are now Study Centres in this country, where weekly meetings are held and lectures given.

Further information will gladly be given in response to applications addressed, c/o The Occult Review Office, to

Yours truly, SISTER FRANCES.

#### SPIRITUALISM AND THEOSOPHY.

To the Editor of the OCCULT REVIEW.

SIR,—In your last issue Sir Arthur Conan Doyle complains, in reference to Mr. Chaylor's article in your January issue, that "Theosophists eternally split the psychic movement by going out of their way to offend those who are really moving in the same direction as themselves."

It is not very clear as to how Mr. Chaylor has offended in this manner; especially as Sir Arthur now says that "a great many spiritualists are inclined towards reincarnation, karma, and other theosophic views." Let us hope that these "other views" include the fact that the phenomena of the séance room are not invariably the conscious action of the discarnate human "spirit." Theosophists will also doubtless be pleased to learn from Sir Arthur that spiritualists "are really moving in the same direction as themselves."

But as regards the "split" it does not appear to have occurred to Sir Arthur that the spiritualists are greater sinners than the theosophists in the matter of "going out of their way to offend." His present letter is a glaring example. He does not deal with any of Mr. Chaylor's statements, but simply says that the article "denies the truths of Spiritualism." What truths? He says further that the theosophists are "utterly mistaken upon the one point on which we are able thoroughly to test them"; but he does not say what that one point is, or how Mr. Chaylor's article has any reference to it. Instead of that he deliberately "goes out of his way" to make Mr. Chaylor's article an excuse for an attack on Theosophy in general and Mme Blavatsky

### CORRESPONDENCE

in particular. Poor H. P. B.! Always and ever when the spiritualists object to anything in the teachings of Theosophy, it is H. P. B.'s character that is attacked: as if that had anything at all to do with the truth or otherwise of the teachings—that is to say the explanation of the phenomenal facts of Spiritualism, which have never been denied.

Sir Arthur now makes three statements about Mme Blavatsky, none of which is true. (1) That she was at one time "a furious and intolerant Spiritualist." (2) That she "suddenly abandoned the cult at a time of its temporary eclipse in America." (3) That she "changed her guide John King to the Master Koot Hoomi." What has any of these three statements got to do with the truth or otherwise of Mr.

Chaylor's article?

(r) Mme Blavatsky did undoubtedly in the first instance espouse the cause of Spiritualism in America; but it is absolutely untrue to say that she was ever a spiritualist in the sense that Sir Arthur would have us believe. The explanation is very simple, and can be understood by anyone who is not blindly prejudiced. She did think in the first instance that she could make use of the spiritualistic movement, at that time attracting so much attention, for the purpose of teaching the real occult laws which govern such phenomena, and with which she was most fully acquainted: being able to produce or to stop the phenomena at her own will—as testified by her sister, Mme Jelihowsky, long before that period. (See A. P. Sinnett's Incidents, p. 153, and Col. Olcott's Old Diary Leaves, Vol. I, chap. 1.)

Mme Blavatsky wrote to her sister as early as 1866 as follows:

"Now I shall never be subjected to external influences. The last vestiges of my psycho-physical weakness is gone, to return no more. I am cleansed and purified of that dreadful attraction to myself of stray spooks and ethereal affinities. I am free, free, thanks to those whom I now bless at every hour of my life." (Incidents, p. 152.)

But Mme Blavatsky was quickly undeceived as to the possibility of thus utilising the Spiritualistic Movement. Prior to the founding of the Theosophical Society in 1875, she wrote from New York to her sister: "The more I see of spiritist séances in this cradle and hotbed of Spiritism and mediums, the more clearly I see how dangerous they are for humanity." Sir Arthur should remember that she is here speaking of Spiritualism at that time, fifty years ago. Whether her language applies to Spiritualism to-day cannot be discussed here. Mme Jelihowsky says that her sister:

"Described many séances in terms of horror in consequence of the sights she was enabled to see as a result of her clairvoyance. She saw details hidden from the others present: perfect invasions

of hosts of soulless remains of mortals, 'woven of fleshly passions. of evil thoughts, of vicious feelings which had outlived the body. To her sister she wrote further: "With horror and disgust I often observed how a reanimated shadow of this kind separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else's vesture, it pretended to be someone's relation, causing the person to go into ecstasies, and making people open wide their hearts and their embraces to these shadows whom they sincerely believed to be their dead fathers and brothers, resuscitated to convince them of life eternal. . . . Oh. if they only knew the truth, if they only believed! If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him if if drawn into his body by each of his living pores." (See The Path, N.Y. Vol. IX, p. 379.)

There are a dozen more references which could be given to show not merely why Mme Blavatsky was obliged to abandon Spiritualism, but also that her *teaching* about the matter never underwent any change. In a letter to *The Spiritualist*, Dec. 13th, 1874, she wrote:

"As it is I have only done my duty; first towards Spiritualism, that I have defended as well as I could from the attacks of imposture under the too-transparent mask of science; then towards two helpless slandered mediums . . . but I am obliged to confess that I really do not believe in having done any good—to Spiritualism itself. . . . It is with a profound sadness in my heart that I acknowledge this fact."

In another place she says: "Yes, I am sorry to say that I had to identify myself, during that shameful exposure of the Holmes mediums, with the Spiritualists. I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the spiritualistic theory of spirits. But how could I do it best? I did not want people at large to know that I could produce the same things AT WILL. I had received orders to the contrary, and yet I had to keep alive the reality, the genuineness and possibility of such phenomena in the hearts of those who from materialists had turned spiritualists, but now, owing to the exposure of several mediums, fell back again, returned to their scepticism. . . Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science." (See Old Diary Leaves, Vol. I, p. 12.)

(2) The above is a sufficient answer to Sir Arthur's second assertion as well as to the first.

(3) "John King" was never in any sense H. P. Blavatsky's "guide"; nor did she ever "change him" into the Master Koot Hoomi. Was "John King" one of "THOSE" to whom she refers in her 1866 letter as having freed her from the influence of all such "spooks"? She met her Master "M" in London in 1851 in the flesh, having previously only seen him in astral vision. As for the Master "K. H.," there is an authentic letter written by him to Mme Blavatsky's aunt, Mme Fadeeff, as far back as 1870, and delivered to her phenomenally "in the most incomprehensible and mysterious manner, by a messenger of Asiatic appearance, who then disappeared before my very eyes." This was at Odessa, and Mme Blavatsky was at that time in India. Was that "John King"? As regards the identity of "John King," Sir Arthur may be referred to Col. Olcotes Old Diary Leaves, Vol. I, chap. i.

Is it too much to ask Sir Arthur that when he takes exception to any statement which runs counter to his own theories as to the "truth" of Spiritualism, he will deal directly with that statement on its own merits, and not "go out of his way" to give vent to his own personal prejudice against the greatest pioneer of the age in "the direction in which Spiritualists are moving"?

For the Defence Committee of the Blavatsky Association,
IONA DAVEY,
Hon. Secretary.

#### MADAME BLAVATSKY.

To the Editor of the Occult Review.

SIR,—I am honoured by the fact that Mr. Basil B. Howell, the Secretary of the Theosophical Society in England, informs your readers that the world is waiting on me for some further enlightenment on Madam Blavatsky: I am to explain her "motive," presumably, in a letter to your pages. It is no light task that is thus officially assigned to me, nor do I see why I am obliged to attempt it. But I will say a few words on the subject.

If Mr. Howell will glance at the Introduction to Isis Unveiled, written as long ago as 1877, he will there read an open declaration of malicious intent to make known in the East every instance of misbehaviour on the part of professing Christians. It is quite easy to follow up the growth of this seed germ of malice through the writings of Madam Blavatsky and the so-called "Mahatma Letters." Besides this there is the second motive, of power, which is revealed in the many supposed wonder-workings of the lady by which she gained ascendancy over so many of her dupes—I suppose with some satisfaction to herself. What must it have been, for example, to have captured Col. Olcott

and drawn Mr. Sinnett from his Anglo-Indian editorial chair to use him for years as her mouthpiece to the Western world?

Thirdly, the perusal of the "Mahatma Letters" and, still more, her own Letters to A. P. Sinnett reveal to the discerning eye the constant and terrible pressure of *necessity* which drove her from one expedient to another until the end.

The threefold motive of malice, power, and necessity is enough to explain all those elements of character and conduct which are open to criticism. And what was left over on the other side?

Madam Blavatsky founded the Theosophical Society, but she did not found Theosophy—Divine Wisdom. We are grateful to her for the first achievement in having founded a platform upon which might assemble all those who would join in a quest for some knowledge of Divine Wisdom. But we are entitled to feel some resentment when we discover that added to that which was legitimate and attractive there has been a superabundance of pretence and misguidance which has all but cancelled out the element of good in the Society's activities.

Permit me to point out, Sir, that I did not use the word "impostor" which Mr. Howell seeks to fix upon me.

In view of the above explanation I need not tell Mr. Howell what I think of the apologetic *dementi* which he quotes from H.P.B. in 1890.

Yours faithfully,
WILLIAM LOFTUS HARE.

### FLESH EATING.

To the Editor of the OCCULT REVIEW.

SIR,—The researches of my brilliant compatriot Sir Jaghadis Bhose have destroyed the last shreds of justification for vegetarianism on humanitarian grounds alone. He has shown that plants have a nervous system which I believe he puts at ten times more sensitive than that of human beings, and has established that they feel pain and suffer death pangs like animal organisms.

A little more intelligence, a little more clear thinking on the part of "occultists" is badly wanted. The study of and research into psychic science is one of the great tasks for the Western world, but strong clear heads are wanted—men like Sir Oliver Lodge, Baron von Schrenk Notzing, Dr. Geley, your admirable contributor Mr. Loftus Hare—in a word the scientific spirit, not a lot of yague and largely meaningless sentimentalities.

Yours, etc., KAIKHOSEU SORABJI.

### THE HOPE DIAMOND.

To the Editor of the Occult Review.

SIR,—Apropos of Mr. Bridges' article in your last issue, it is worth noting that my family—at all events a certain section of it—from which the notorious blue diamond took its name, seems the only one able to own it without disaster. At all events, nothing whatever in that way happened to the Hopes of Deepdene while they had it. It should be noted, however, that Lord Francis Pelham Clinton Hope, who owned it for a while, and came to complicated financial grief, was not a Hope at all, and had no real right to the name except a legal right, by assuming it. Legal rights are not likely to have much weight with the powers connected with the blue diamond.

All the same, I should not care to put the question to the test in my own case; it would be too much like teasing a big dog to see how much be would stand. However, the occasion is not likely to occur.

Yours truly,
G. A. HOPE.
Captain (late) R.A.

### MADAME BLAVATSKY.

To the Editor of the OCCULT REVIEW.

SIR,—May I remind Mr. Hare that Theosophy and the great facts of Brotherhood and Spiritual Evolution are not founded on a few volumes of letters, real or faked, any more than the truth of Christianity depends on the historical and literal value of the Scriptures, which, if they are not faked, are certainly very doubtful documents.

It seems extraordinary to me that people should spend so much time over biographical sketches and letters when the real teachings of Madame Blavatsky are to be found in her Secret Doctrine.

Moreover, if the letters were produced by abnormal processes, is it not likely that those peculiarities would give the impression of "fake" to one who was not acquainted with the methods employed?

Heaven help us all, including Mr. Hare, if we are to be judged by our correspondence, especially by our private letters and hasty scrawls, never intended for the criticism of future generations.

I venture to say that only those who deify Madame Blavatsky will be shaken by "exposures" and that pure Theosophy will neither crash nor splash, whatever may happen to Neo-Theosophy.

Finally, does Mr. Hare suggest that Mr. Sinnett, typical man of the world, and Mrs. Besant, one time atheist, were converted by trickery, and that they decided to throw in their lot with the deceiver? They both claimed to have proofs of the existence of the Masters, other than by means of letters

Yours sincerely,
H. BURFORD PRATT.

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## PERIODICAL LITERATURE

THE National Laboratory of Psychical Research at 16, Queensberry Place, London, has published the first part of its Proceedings, which we commend to those who are concerned with its important subject and may desire to support an unique undertaking and the cause of a new science. The Laboratory, now in full activity, may well mark an epoch in metapsychical research. The present issue is occupied throughout all its length with a Report on telekinetic and other phenomena witnessed through Eleonore Zügun, a Roumanian peasant girl aged thirteen years. The poltergeist and other manifestations occurring in her presence and, as it is affirmed, through her mediumship are known already in Europe, but it is to be understood that the document before us deals solely with séances held at Queensberry Place between October I and October 22, 1925, both dates inclusive. The Report is the work of Mr. Harry Price, at least as compiler and editor, and is arranged under fifteen heads, plus four Appendices, of which three are by Dr. R. J. Tillyard, F.R.S., while the last is a deposition on imprints of Eleonore Zügun's hands taken by Mr. Noel Jaquin, who has made a study of hands and finger-prints. The published conclusion of the Laboratory Council is that "a case has been made out for the abnormality of the manifestations witnessed."

"Nothing will stop war save the Second Advent of Christ," is the first sentence which confronts us in the latest issue of THE THEO-SOPHICAL REVIEW, and it is not an editorial affirmation or the forecast of a contributed article, but is quoted from a paper on War which appears over the signature of General Sir Ian Hamilton in the new edition of the Encyclopædia Britannica. Mr. S. L. Bensusan, who edits the magazine in question, says justly that the pregnant words would doubtless pass unnoticed were they those of a popular preacher or an official of the Theosophical Society; but it happens that they come from "one of the greatest authorities" on the Art of War, belonging to "the highest type of soldier" and "a man whom thousands would follow to the death." They occur in the course of presenting a personal and military view of the world outlook, which Mr. Bensusan summarises axiomatically as "War or the Second Advent." It does not follow that General Hamilton is expecting that Advent to-day or to-morrow, in a century or an age to come. He appears to regard "the shield of Locarno" as "a poor protection" against "the glamour of the sword," but this does not mean that he will feel with the editor that recognition of "the unity of life and of man's purpose in the world will do more to put an end to war than all the efforts of the League of Nations." Least of all may he think that "Theosophical educational work," focussed in the notion of a World University, will or can in the nature of things provide a bulwark or palladium. It is obvious that such a hope enlists all our sympathy if it does not command our faith; but at the moment we are content to reflect on the 344

alternative prospect offered to our minds by one "who has given fiftyfour of his seventy-three years to the Army" and is a man of thought and culture as well as a man of war. For the rest, we remember the old dictum that man's need is God's opportunity, and also the seeming lesson of an immemorial past, namely, that a Saviour of Society comes when Society has power no longer to maintain or save itself. . . . A "Servant of Islam," writing in THE HERALD OF THE STAR, tells us that Muslims also are expecting a Teacher, described, however, as one of "a subordinate type," Muhammed being doctrinally affirmed and held to be "God's last prophet." We are informed further that one who claims to be a World Teacher has arisen at Karnataka with a commission "to bring about the union of Muslims and Hindus." He accepts the dogma concerning the "last prophet," and being concerned, presumably, with the propagation of the faith under a new spect he has attracted no hostile notice, if he is not taken seriously. It does not appear that his mission is significant for the author of the article, who is looking for a broader Islam and does not think that any one manifestation of religion in time and place can guide humanity for ever. . . . According to THE CANADIAN THEOSOPHIST, Jesus of Nazareth came at His appointed time, or five centuries before "the Piscean Age," and an Aquarian Messiah is to follow, five centuries before the "Aquarian Age," otherwise in or about the year A.D. 2000. His way is being prepared already by the Bahai Movement, the Theosophical Society, the Star in the East, and so forth, organisations included which might have been omitted to advantage in a list of precursors. With this may be compared one of the "official notes" which affirms that "the Master is only to be found within," and another article, in the immediately succeeding issue, which denounces the doctrine of spiritual development depending on persons or events external to ourselves as "sacerdotal" and not "theosophical." Very like indeed; but the question for us who stand apart from the whole hapless subject is what some of the debaters really want and what anyhow they happen to believe. If the Master within is everything, what profits an Aquarian Messiah? . . . In its monthly notes, and elsewhere in a Supplement, THE THEOSOPHIST tells in brief its story of the Benares Convention, attended by eight hundred delegates, the largest number on record. Mrs. Besant explains also that she has "settled down for awhile in the Ojai Valley" with Krishnamurti, and she describes the beauty of the place. There is no further information so far as she is concerned in the Adyar official organ. But THE MESSENGER of Chicago speaks of her "public announcement" in California of a new Theosophical Centre and Settlement at Ojai, which will be "similar to the one in Holland." There she expects to spend three months of each year. Further particulars are given by Lady Emily Lutyens, writing in The Herald of THE STAR on the work of Star Centres. . . . We desire to acknowledge receipt of Lucifer, a new Theosophical monthly, published in Spanish at Rio de Janeiro and representing the Lodge Pythagoras in that city.



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It has articles on Practical Theosophy, on Meditation, on Intuition, and it translates Mrs. Besant's recent address on the Liberal Catholic Church in its connection with the Society.

LA REVUE SPIRITE has a short study on the doctrine of reincarnation in the religion of Orpheus, and though it is much too slight to do more than establish the bare point of fact, it does us good service otherwise in directing attention to a recent work on Orphism by André Boulanger which might have escaped our notice otherwise. . . . LA ROSE CROIX is of considerable bulk in its most recent issue, and though it confuses Thomas Vaughan with Eirenæus Philalethes, its citations from the latter pseudonymous adept—whose identity remains a mystery—are grouped in a convenient form. The excursions on the Philosophical Stone, Cosmic Alchemy and Modern Experiments in Transmutation are of real interest. As to the last, they belong to the researches of Strindberg, Tiffereau, and M. Jollivet Castelot himself. The operations are set out in full, and it would seem that a qualified chemist has therefore the opportunity to determine once for all the validity of the claims advanced by the President of the French Alchemical Society. . . . LE SYMBOLISME continues to represent the field of Masonic research as it is explored in Paris. M. Albert Lantoine produces his evidence regarding the actual date on which the Chevalier Ramsay delivered his famous Masonic Oration, being the month of March 1737. There is an address to the Brotherhood in Italy on the part of Oswald Wirth, and it commands our cordial agreement, as it recommends a return to the first principles of the Emblematic Art and the renunciation of those pretensions which have rendered the Institution obnoxious to the Fascist government. . . . LE VOILE D'Isis presents in elaborate form a scientific explanation of the Dowsing Wand and its phenomena, but it must be commended to specialists, being too technical for the general reader. There is also an article on the Pyramids of Gizeh, the tombs by which they are surrounded and the measurements of the Great Pyramid. The translation of Lytton's Strange Story continues from month to month and from year to year, as if never the end would come. The experiment is unfortunate, as it exceeds the scope of a monthly magazine, and meanwhile another French version has appeared in volume form. We look forward, however, to those important special issues which are a marked characteristic of our old-established contemporary, and we note with satisfaction that in the course of its new volume there is not only to be one on Philosophical Alchemy, but that the subjects of Astrology and the Compagnonnage will be developed further in this attractive form. ... Dr. Osty devotes thirty-six pages of the Revue Meta-PSYCHIQUE to an account of séances held at Paris with the Polish medium Gusik, but the conclusions reached are tentative and provisional. On the one hand Dr. Osty cannot persuade himself that the phenomena produced during two months of very careful experiment are explicable by fraud and trickery, given even the most skilful con-

### THE OCCULT REVIEW

jurer on earth, but on the other hand he does not look to Gusik for a scientific demonstration of la télékinésie et la téléplastie. The question remains open.

The Christology of Rudolf Steiner is considered in an article of over twenty pages which occupies the front place in Anthroposophy: we desire to speak of it in terms of respect because the deceased German occultist has some devoted followers in this country, as the fact of this new quarterly review itself exhibits; but the translated study of Albert Steffen belongs to the woof of dream. It is followed by further Christology on the part of Dr. Steiner himself, which accounts for twenty-six pages of solid setting and includes a sympathetic criticism of gnostic teaching. Christ and the twentieth century are. however, the subject at issue, and one of the theses is that "the nineteenth century was on false paths when the life of Chast Jesus was reduced to the mere life of Jesus of Nazareth." It follows that "during the twentieth century something new must be added to the wonted habits of thought"—no doubt Dr. Steiner's Theosophy, which seems throughout dogmatic or, if preferred, is a personal revelation on the Mystery of Golgotha. A third paper—also by Dr. Steiner—gives sixteen pages to alleged or suggested knowledge of the state intervening between death and another birth; it is described as "aphoristic sketches." They appear to be "about it and about," a prolonged affirmation of knowledge which is attainable by "awakened spiritual consciousness" while still in the body of earth. There is unfortunately no gift of the knowledge itself, and we are left where we were as to the state between two incarnations. Outside these contributions we may mention three other articles: (1) a study of proposed possibilities in the life of sleep, built about the Donegal legend of Tir-na-nog, or the Hill of Fairy Dwellings: it is not therefore a contribution to folk-lore, and the legend is merely a pretext. (2) Mr. Montague Wheeler's survey of architectural tradition, which suggests that "behind the architecture of the past there was at work a religious influence." (3) a critical analysis of Oswald Sprengler's Decline of the West under the portentous caption of "The Doom of Western Civilisation." It is very well done by Mr. G. S. Francis, the author's views being presented as "fatalistic historical concepts," the "will to power," the dawn of material expansion, "the reign of the Western Cæsars"—in a word, the reign of finance and the money spirit. Perhaps it is needless to add that a way of escape is indicated, or that it has been taught by Dr. Steiner in the development of "living, creative thought"—otherwise, the transformation of the world by "the ever-renewing powers of the spirit." In conclusion, we continue to regard ANTHROPOSOPHY as a brave experiment, but the extent of its appeal is another and to us a doubtful question.

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## REVIEWS

A Propos de L'Introduction à la Métapsychique Humaine. By Ernest Bozzano.  $7\frac{1}{2}$  in.  $\times$   $4\frac{1}{2}$  in., pp. 250. Paris : Jean Meyer. 1926. Price, 10 francs.

Some months ago M. Renê Sudre published in France a book which aroused a great deal of interest, and that in many directions. This book was an impassioned indictment of spiritism and all its works, evidences and manifestations. M. Bozzano, that doughty champion, now comes into the arena in its defence. But this metaphor is too violent: M. Bozzano does not oppose passion with greater passion, and violence with more violence, as is too often the event in such cases as this. He is cool, detached, logical, and the case he puts up for spiritism is the best I have read in French. But the most exhilarating part of the book is that in which he pulls to pieces his opponent's flimsy tower of prejudiced and unimpartial argumentation. A very agreeable book to read in a despondent mood.

THEODORE BESTERMAN.

NORMAL AND SUPERNORMAL TELEPATHY. By Mrs. Vance Thompson. 8 in. × 5¼ in., pp. 34. Los Angeles: The McCulloch Press, 1927.

MRS. THOMPSON places on her wrapper the statement (a typically American instance of being up to the minute): "On January 7th, 1927, men talked across the Atlantic, from New York to London, at a cost of twenty-five dollars a minute. In fifty years—or less—men will TELEPATH across the Atlantic, at a cost of nothing at all." It will be gathered from this that the author believes the ability to send and receive telepathic messages to be capable of universal cultivation. Her theory is that a given message should be put into the mind as a geometrical figure, and thus despatched. She gives a brief list of such geometrical figures.

THEODORE BESTERMAN.

KEY TRUTHS OF OCCULT PHILOSOPHY. By Marc Edmund Jones. 8 in. × 5½ in., pp. 270. Los Angeles: J. F. Rowny Press.

In noticing a book like this the most useful service the reviewer can perform is to state what is claimed for it, and what it is. On the title page are the words "An introduction to the Codex Occultus," and before Mr. Jones's name the word "By" is carefully avoided. In addition to the usual copyright notice we find this: "Imprimatur. This Treatise is Published under an Authority Comprehensible to Those Quiet Workers Who Will Place Importance upon the Matter." In an accompanying leaflet the reader is informed that he has in his hands a "volume of encyclopedic compass. You own a book that is a pioneer in its realm, and that therefore must lay down its own foundation within itself." The book is stated to represent ten years of study by the author, and also eighteen months of special research and reference work by more than a score of his pupils and associates.

So much for what is claimed for the book. As for what it is, I have carefully examined it and find that it consists of teachings taken from Theosophical, Spiritualistic and modern Rosicrucian works. There is, of

course, no harm in this. But I do regret that the author should think it right, the more complete his debt is in any given instance, to be the more emphatic in his repudiation of his source. The book is handsomely produced.

THEODORE BESTERMAN.

As They Came Through: Songs of Life. By M. H. Wallis. Published by the Author, 83, Stanhope Avenue, Finchley, London, N.3.

In her Foreword to this unpretentious little paper-covered volume, Mrs. Wallis explains how she was first impressed to write these "Songs of Life": "When, in October 1924, my fifty years of service to Spiritualism was completed, it appeared that for me public work was finished; yet I had a restless feeling, coupled with the thought that something remained to be done." When, later, Mrs. Wallis began to receive poetical inspirations, the ultimate result was this little collection of thirty-three poems. One of these, entitled "Why do you Mourn, my Child?" is especially touching, and, while being full of "a sure and certain hope," cannot fail to awake a responsive note in any heart which has loved and, for this short pilgrimage, has "lost" a fellow-traveller.

"Grim shades of death—then consciousness of life— Eyes closed—then vision in the spirit land— Chaotic thoughts—then freedom from all strife— The Rubicon is passed—beyond I stand.

"So hold my hand, and, yielding to my thought,
Receive the message I with love now give,
How sweet the consolation I have brought—
I am not dead—but do most surely live."

"To those who Mourn and are Afraid" is another Song full of encouragement and cheer, emphasising the supreme truth that: "Life is all One, both here and 'there.'"

Mrs. Wallis does not offer her verses on the altar of literature, but probably many of those who have gained comfort from her mediumship will like to possess this little book as a memento of her work for Spiritualism.

EDITH K. HARPER.

THE MYSTERY OF BELVOIR MANSIONS. By Ben Bolt. London: Ward, Lock & Co. Pp. 318. Price 7s. 6d. net.

We find here all the ingredients of the usual detective story: the blue-eyed maiden with wonderful red-gold hair with whom the young Captain falls violently in love at sight; the genial friend always ready to help in "following the trail"; the sinister mystery-millionaire, the villain of the piece; and a regular jumble of captures and escapes, of druggings and sandbaggings and aeroplane flights, before the identity of the murderer is finally discovered. It is quite well done, though the characters are animated waxworks rather than real people, and the abundance of incident carries the reader along through a good many improbabilities. The story has no "occult" interest whatever, but those who like detective-tales may find it useful for wiling away an idle hour.

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Letters only. Mr. RADWELL, 14 Sutherland Terrace, London, S.W. NIRVANA. By George S. Arundale. India: Theosophical Publishing House. Pp. 219. Price 6s.

This book constitutes, as Bishop Leadbeater says in his short Preface, "a valiant attempt to describe the indescribable." The writer, after experiencing "a marvellous expansion of consciousness" in sleep, believed that he had reached the Nirvanic plane, and felt impelled to make a record of his sensations. He is, frankly, trying to put into words things which cannot be spoken, and for this reason the record is inevitably a disappointment. Yet it does make an impression of absolute sincerity. This, no unbiassed reader can deny; though again and again it falls short and

"lets one down" through sheer inadequacy of language.

The chief quality sensed by one who succeeds in rising to these supreme regions seems to be the quality of Light—Life which is Light—" Light the Healer, Light the Redeemer, the Creator, the Preserver, the Regenerator." We may note that Light the Healer is already being recognised even on the earth-plane, and it is not difficult to believe that in time light-treatment will be the chief, if not the only, method of healing used by man. Nor is it difficult to believe that the development of this Nirvanic consciousness makes earth-life very difficult, and at first a continual strain. The necessity for preserving a true balance, a sense of proportion, begins to be felt, and as the writer very truly remarks—"I must not ignore time because I know something of Eternity. I must not ignore man because I have learned something of God."

The book is illustrated by two remarkable photographs of the Himalayas, which are taken as symbolising the various stages of consciousness attainable by man. To read it is an illuminating—even though in one sense, as said before, a disappointing—experience, and it should not be missed by anyone who desires to learn something of "the worlds within" from

a source whose sincerity cannot be doubted.

EVA MARTIN.

STUDIES IN SYMBOLOGY. By Ronald A. Lidstone. London: The Theosophical Publishing House, Limited. Price 7s. 6d. net.

Whether there is a symbolism inherent in the nature of things, and especially in numbers, is a debatable question. But that the ancient thinkers believed there to be is beyond doubt. I certainly do not think that the antiquity of a belief provides any guarantee of its validity; but not less certainly do I think it worth while to discover what the men of old did believe. Unfortunately, those who have undertaken to expound authoritatively the ancient symbologies appear to agree in one particular only, namely in contradicting each other. Meantime the cryptic utterances of the ancients remain cryptic, and their thoughts are hidden from us.

I welcome, therefore, this scholarly little book by Mr. Lidstone in which he has endeavoured—very successfully, I think—to shed light on this obscure subject by a careful analysis of some of the cryptic utterances to which I have referred, and the comparison of them one with another. He has chapters "On the Number Twelve," "On the Crucifix and the Tarot," "On the Initiations and the Tarot," and "On the Types of Man,"

In the treatment of the number 12, Mr. Lidstone has established correspondences between the twelve foundation stones of the New Jerusalem of the Book of Revelation and the twelve stones of Aaron's breastplate of the Book of Exodus, which can hardly be due to chance, but indicate that the minds of the authors of these books had travelled the same road or were subject to the same influence. And it is difficult to avoid the conclusion that this common idea of the symbolical significance of this number had its basis in primitive astronomy. The symbology of 7 can also be traced to the same source.

Mr. Lidstone's book contains many other points of interest. I trust he will extend his studies. I have only one criticism to offer, and that is that the very useful diagrams with which each of his chapters are provided would be still more useful if incorporated in the text, instead of being printed together at the end of the book.

H. S. REDGROVE.

An Asian Arcady. (The Land and Peoples of Northern Siam). By Reginald le May, M.R.A.S. With coloured frontispiece and 99 illustrations and map. Roy. 8vo, pp. 274. Heffer & Sons, Cambridge. Price 21s.

This fascinating volume contains such a variety of interests that it is difficult to know where to start. The reader can open the book at any point—and read on longer than he intended! It is a very full description of the peoples and customs of Northern Siam, a land of beauty and interest, little known, but here detailed by a skilful and sympathetic hand familiar

for many years with all its phases.

Doubtless the chief interest for readers of this Review will be found in the folk stories which are interspersed here and there throughout the volume, and the accounts of religious rites, of animism and witchcraft and current magical practices, which are related with no attempt to deduce anything from them. Among the many excellent illustrations are figures of Buddha, coins, and temples, as well as characteristic people of interest to the anthropologist. Music, dancing, sports and games, all receive their due share, among which some item of information, often a detail to the author, conveys much to the student. The details are unusually full, and the volume is one of the most absorbing that the writer has met for a long time.

W. G. R.

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though much has been done in relation to Egypt. Consequently, the publication of a number of excellent examples such as we have here, is doubly welcome. The description is slight and guarded, as befits a modern school bent on proving no theory and stating nothing but the bare facts, as far as possible.

The psychological bias among the peoples was so different, that where Egypt was essentially pacific, the Mayans were as essentially warlike and bloodthirsty in their sacrificial rites. The war god was consequently more worshipped and appeased, where in Egypt the god of creation received Hierarchic rule was common to both and endured much more homage. longer in Mexico, until a century or so prior to the Spanish invasions, which

saw the remnants of the races.

The whole of the abstruse Mayan hieroglyphic system is not yet known, but some of their time glyphs are here reproduced. They show an interesting development of figures from geometrical or semi-geometrical signs. The mural "decoration" also appears to denote certain scientific knowledge which they possessed. Altogether this interesting volume will provide some useful material for study.

W. G. R.

FUNERAL CUSTOMS: Their Origin and Development. By Bertram S. Puckle. Demy 8vo, pp. 283. London: T. Werner Laurie, 16s. net.

It may seem at first sight that this is compilation only, a mere notebook methodised, and that even as such it is not exactly the work of a practised hand: it does, however, represent a point of view, being the liberation of death from that accumulation of ugly trappings which centuries of vain observance have heaped thereon. The discussion of cremation on both sides of the question exhibits an impartial and also an informed mind. The Christian point of view is brought forth clearly and also one of the grounds on which it was based from the beginning, being the Burial of Christ on the rock-hewn sepulchre, behind which there lies the age-long horror of cremation among the Jews. But the fact that "the Christian Church put all the weight of her increasing influence against cremation and has never "altered her attitude" has something more at the back of it than Jewish feeling or what happened to the body of her Founder, which was not buried after all: there is surely the insuperable difficulty which is offered to the idea of a physical resurrection, on which Christian doctrine insists. There is otherwise some curious matter, not readily accessible, drawn into a chapter on "body-snatching," but that upon burial customs is no more than occasional memoranda on a very large subject. After all, however, the volume is meant to be for general reading and is by no means addressed to specialists. As much may be said of the section on death-warnings. On the whole, Mr. Puckle's collection serves its slight purpose passably well. The notes recall many familiar authorities, but a few writers are named with whom I am glad to become acquainted on my own part. I miss all reference to Weever's Funeral Monuments, which is one of the stories of old. A word should be said in conclusion about the excellent manner of production and the illustrations, which are very creditable to the publishers.

A. E. WAITE.

THE RIDING LIGHT. By Neil Scot. London: G. T. Foulis & Co. Price 7s. 6d.

A first novel this—but assuredly not a novel of inexperience. author not only commands a style of rich expressiveness but has tact fine enough to endure the discipline of a theme which seems to require the freedom permitted to Continental fiction. The heroine (Leslie) is a Scottish aristocrat whose lonely and thwarted childhood is the prelude to a life dominated by compassion and love. She charms men unconsciously, and without feeling celestial love "gives" herself to two lovers before she recognises her true affinity. Fear and pessimism are her chief enemies. and her horror in expecting motherhood while regarded by her decorous relatives as a maiden, is graphically depicted against a background of worse misery. The author's ideality, which places the novel above the rank of entertainments, is nevertheless not its most admirable feature to the critic of mere art. For what stand out in the gallery of our mind and refuse to have their faces turned to the wall are the figures of the heroine's aunt, her maid and her factor, whose artistic value is due to his particular setting. As an egoist the aunt, crammed with material interest, passionless save for the passion for ruling a fair estate, is worthy to stand beside any other flower of selfishness in fiction.

The occult interest of "The Riding Light" is fundamental. The author has constantly in view the "white" and the "sinisters" on the spiritual planes who affect atmosphere and intensify mental feeling and will.

The characters include an evil magician, a surgeon who becomes a magnetic healer, and a voice from the other world. At the same time the novel triumphs rather as a moving story in a world of half lights than as an interpretation of life by one who has walked with Virgil or with Sinnett—or with Andrew Jackson Davis. Such as it is, it is an artistic treat.

W. H. CHESSON.

Albert Chevalier Comes Back: A Record of Spirit Communication. By Florence Chevalier. With four illustrations. London: Rider & Co., Paternoster House, E.C.4. Price 5s. net.

In these frankly-emotional pages Albert Chevalier's widow takes the public into her confidence, and gains thus a still wider audience for the brilliant singer of those coster lyrics which delighted so many of us in the far-off pre-war days.

To all those who have tested the fact of communication with the dwellers in the "Unseen" the experiences she details so clearly in her book will be as echoes many times re-echoed, but to herself they must be as a newly-discovered mine of priceless gems. She tells us that up to the time of her husband's passing she "knew absolutely nothing of Spiritualism." Through twenty-five chapters full of details relating to the various forms of mediumship we see the author adding joy upon joy to her life, which but for these things would have been as a barren desert.

It is good to note that any allusion to the Divine Master, Jesus of Nazareth, is in terms of the deepest reverence. This in itself is a safeguard against the power of evil impersonators. If all spiritualists would realise this we would have fewer untoward results from mixed séances.

EDITH K. HARPER.

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## NOTES OF THE MONTH

IT is a curious psychological characteristic of London crowds that they will gather more densely round the park or streetcorner orator who harangues them in broken English than they will round a speaker who is obviously one of their own countrymen. What is the reason for this? If they reflect at all, do they really think that an alien can tell them better than one of their own nationality the best way to manage their affairs? Or is it that the alien is merely regarded as an object of amused curiosity? Personally I think the truth will be found to lie between these two extremes. The average Londoner nowadays is neither so insular as to want to stand gaping at the stranger in foreign garb—such a sight is common enough—nor is he so foolish as to expect the alien agitator to understand better than the Englishman the essentials necessary for the efficient regulation of his home affairs. On careful analysis it will be found as often as not that the individuals composing the crowd are animated by a more or less definite desire to obtain if possible

an insight into the other fellow's way of thinking, to learn how the Englishman and his affairs appear to the stranger, to gain a new point of view from which to look at his own problems. Unfortunately the professional agitator from abroad such as one may find addressing a London street-corner gathering is not of the calibre to contribute any particularly striking or original thought to vital political problems. He is a mere radiator of astral vibrations of hatred and discontent, with nothing constructively useful to offer, and actuated only by a senseless desire to tear down and disintegrate. The measure of attention accorded him is no gauge of the extent to which his audience actually agrees with his views. And it is not only among the class that foregathers at the corner of the street that the abovementioned characteristic manifests itself. Every open-minded thinker is glad of an opportunity to consider an outside point of view, not only in regard to politics, but in connection with any subject of which he would like to gain a better grasp. Wherever one turns the same phenomenon is to be seen. It is only necessary for a Hindu, for example, to announce himself as a yogi to ensure for himself a respectful hearing. In the churches and chapels, too, the evangelist converted from another faith may confidently anticipate being accorded a hearty welcome, and to be treated with more consideration than is generally bestowed upon the resident pastor. Let it not be inferred, however, that the above comments necessarily carry any implication of disparagement. It is not mere curiosity, but a genuine desire for truth which makes, for instance, a Hindu interpretation of the Christian religion of particular interest to those who have been born and bred in that faith. Such interchange of views stimulates thought and arouses the flagging energies of those in whom the spirit of devotion has become dulled by the dry formalism of orthodox Christian interpretation. The practical importance of such exchange of thought cannot be over-estimated, for the deeper and more varied the individual spiritual estimates of Christ and his religion, the greater the gain for humanity in general.

None but the most intolerant will deny the exceptional mystical genius of India; and to the religious leaders of that country, from time to time, we are indebted for several illuminative expositions of our Christian faith. Take the case of the Brahmo Somaj, whose propagandists were so active in the early seventies, especially its famous leader, Keshab Chunder Sen.

### NOTES OF THE MONTH

In a lecture delivered to a native audience he once pointed out how much nearer in reality was the spirit of Christ to the heart of the East than to that of the West. The essential truth of his remarks is as applicable to-day as it was in 1879, when the words were spoken.

"Why should you Hindus," he says, "go to England to learn Jesus Christ? Is not Christ's native land nearer to India than England? Are not Jesus and his apostles and immediate followers more akin to Indian nationality than Englishmen? Are not the scenes enacted in the drama of the Christian dispensation altogether homely to us Indians? When we hear of the lily, and the sparrow, and the well, and a hundred other things of Eastern countries, do we not feel we are quite at home in the Holy Land? Why should we, then, go to a distant country like England in order to gather truths which are to be found much nearer home? Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of His glory and in the fulness and freshness of the primitive dispensation. Why do I speak of Christ in England and Europe as the setting sun? Because there we find apostolical Christianity almost gone; because we find the life of Christ formulated into lifeless forms and antiquated symbols. But if you go to the true Christ in the East and his apostles, you are seized with inspiration. You find the truths of Christianity all fresh and resplendent."

Christ came from the East, and temperamentally the East is more en rapport with the essence of Christianity than is the West. There is more than a little ground for justification of the complaint once made by Keshab that Christ as brought to India by the Western evangelist was essentially an Englishman, with English manners and customs, and stamped with the British temperament. This stricture upon missionary activity arose from no spirit of intolerance. Indeed, the intimate sympathy of this leader of the Somaj with the vital principles of Christianity was sufficiently deep to inspire the following generous comment.

"Jesus," he says, "lives in all Christian lives and in all Christian influences at work around us. You may deny his doctrine, you may even hate his name, but you cannot resist his influence. Christ exists throughout Christendom like an all-pervading leaven, mysteriously leavening the bias of millions of men and women."

But still more intimate may the rapport of Keshab Chunder Sen be shown to be with the inner spirit of the Christian faith. Starting out in 1869 with the mere recognition of Jesus Christ as a great reformer, we find him ten years later admitting his divine humanity, and in 1882 acknowledging the Founder of Christianity as being identical with the Second Person of the Trinity, the Logos. He writes:

"With the evolution of man, creation is not exhausted. It goes farther along the course of progressive humanity. In the earliest phase of his life, whether in the little infant or in the primitive barbarian, man, with all his highly finished organism, is but a creature of God. Through culture and education he rises in the scale of humanity till he becomes the son of God. See how the Lord asserted his power and established his dominion in the material and the animal kingdom, and then in the world of humanity. When that was done, the volume of the Old Testament was closed. The New Testament began with the birth of the Son of God."

The mainspring of missionary activity is the conviction that Christianity is universal. For the narrow Christ of orthodox theology, however, Keshab has no use. "I deny and repudiate the little Christ of popular theology, and stand for a great Christ, a fuller Christ, a more eternal Christ. I plead for the eternal Logos of the Fathers, and I challenge the world's assent. is the Christ who was in Greece and Rome, in Egypt and India. In the bards and the poets of the Rig Veda was he. He dwelt in Confucius and in Sakyamuni. This is the true Christ whom I can see everywhere, in all lands and at all times. He is not a monopoly of any nation or creed. . . . Begotten by the 'volition' of Almighty God, as Tertullian says, the Spirit-Christ spread forth in the universe as an emanation from the Divine Reason, and you can see him with the eye of faith underlying the endless varieties of truth and goodness in ancient and modern times. . . . Scattered in all schools of philosophy and in all religions, among men and women of the East and West, are multitudinous Christ-principles and fragments of Christ-life, one vast and identical Sonship diversely manifested."

What is this but the mystical or Platonic view of Christianity of which Dean Inge is so able and eloquent an advocate? The innate idealism of the East makes the acceptance of the mystical view almost a temperamental necessity.

### NOTES OF THE MONTH

Another Eastern mind which has brought to the interpretation of Christianity much that is helpful and inspiring MAZOOMDAR'S is that of P. C. Mazoomdar, a personal friend CONVERSION. and disciple of Keshab Chunder Sen, and also an active member of the Brahmo Somaj. In his early days, he tells us, he was never brought up with any leaning towards Christianity. Perhaps it was his early contact with Keshab that awakened in him the sense of need for "the grace of a saving God." Whatever it was, the life and teaching of Jesus Christ held for him a remarkable and unaccountable fascination. After a period of spiritual conflict, Mazoomdar experienced a definite conversion to the Christian faith. One hot, sombre night, while he sat alone in the haunted silence, he fell into dreamy contemplation. Here is his self-revelation in his own words:

"In my spiritual wretchedness I prayed and besought heaven. I cried and shed hot tears. It might be said I was almost in a state of trance. Suddenly it was revealed to me that there was close to me a holier, more blessed, most living personality upon whom I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating. Jesus from that day to me became a reality whereon I might lean. It was an impulse then, a flood of light, love and consolation. It is no longer an impulse now. It is a faith and principle, an experience verified by a thousand trials."

Like other Orientals, Mazoomdar was acutely conscious of the distinction between the Eastern and Western conceptions of Christ. The doctrines of the orthodox exponent of Christianity he found to be historical, exclusive and arbitrary. The missionary continually talked of blood and fire, and cast ridicule on the faiths of others, however conscientiously held. No religious ideas were sacred to him unless he taught them. All self-sacrifice which he did not understand was a delusion. In the Western Christ, Mazoomdar saw "the incarnation of theology, formalism, ethical and physical force." Compare this with his own picture of the Prophet of Nazareth.

"His presence is the presence of all that is good and loving, his memory is a benediction to all. Babes and children he calls unto him, but the wise and self-righteous he puts away. . . . Wherever he treads, flowers spring under his feet; wherever he stands, all sorrow and self-complaint are hushed. His uncut.

locks, in which the zephyrs of the mountain play; his garments of seamless white, for whose touch the diseased and sinful eagerly long; his beautiful feet, washed with precious ointments and wiped with women's hair; his brightened forehead, his absent eyes, which show his spirit is far away communing with beings we do not see-all these point him out to be the prophet of the east, the sweet Jesus of the Galilean lake whom we still see in our hearts. . . . His patience and meekness are an everlasting rock. His poverty has sanctified the home of the poor; his love of healing fills the earth with innumerable acts of benevolence and sympathy, and fills with hope the sick and dying. wild genius of Mohammed knew and adored him. The loveintoxicated soul of Hafiz revelled in the sweetness of his piety amid the rosebuds and nightingales of Persia. And here, too, in India, we Hindu Aryans have learned to enshrine him in the heart of our philosophy, in the core of our exuberant love."

To the Eastern imageries, parables and allegories of Christianity Mazoomdar, like his friend and teacher, brings the sympathetic imagination of the Orient. The character and mission of the man of Galilee take on an intensity of life which many amongst the most sincere expositors of the West are unable in such a degree to impart to them.

At the present time much attention is being directed towards the message of the East to the West as conceived by the Sadhu Sundar Singh—"This Christian FROM THE EAST. by the Sachita Standard Sandard whose life is a apostle of the present day, whose life is a veritable 'Mirror of Christ'' as Dr. Friedrich Heiler describes him.\* The Sadhu was born into the Sikh religion in 1889. His mother, a cultured and religious woman, carefully trained him in habits of devotion. To her prayers he attributes his first impulse to embrace the spiritual life. Death parted the boy and his mother when he was fourteen years of age, and to this day the memory of his loss dims his eyes with tears, and brings an expression of pain to his face. "My mother," he says, "prepared me for the work of God. . . . She would have become a Christian if she had lived longer. . . . I thank God for such a mother. I have seen many Christian women, but none of them came up to her."

After his bereavement, Sundar Singh apparently tried to seek forgetfulness in the study of his sacred books. When his father

<sup>\*</sup> The Gospel of Sadhu Sundar Singh. By Friedrich Heiler, Ph.D., D.D. London: Allen & Unwin, Ltd. 12s. 6d. net.

ventured to remonstrate with him for his over-eagerness, Sundar Singh replied, "I must have peace at all costs. The things of this world can never satisfy me." Meditation and yoga he practised for hours on end. By prolonged concentration he seems to have been successful in inducing a lower form of trance; and he complains that he came out of the state no wiser nor better than when he went in. Nevertheless, as will be seen later, there is reason to believe that his yoga discipline, far from being fruitless, prepared him to become the pronounced ecstatic that he is. The sadhu himself hints as much:

"As long as I was a Hindu I spent hours in meditation every day. That may have helped me to cultivate my spiritual faculties, but I did not understand spiritual Reality. . . . A simple prayer to Jesus helped me more than all my meditations. In Christianity I find one very simple method: prayer—the way to follow at all times. . . . Prayer enables us to distinguish the genuine inspirations which come to us in meditation from those which are valueless; for in real prayer God illumines the deepest and most sensitive part of the soul, the conscience."

When first brought in touch with Christianity at the mission school of his native place, Sundar Singh would have none of it. He even incurred the disapprobation of his father by wantonly destroying a copy of the Christian Bible. "What!" he exclaimed—"our religion, Hinduism, the most beautiful religion in the world, doesn't give me peace. How, then, can any other religion give it to me?" Unable to find the rest for which his heart so sorely languished, he resolved to end it all by suicide. Next morning he would throw his body before a passing train. Early on the fateful day he prepared himself, according to Hindu. custom, by taking a ceremonial bath, and before going out knelt once more to plead with God to show him the way of salvation. Suddenly a great light shone in his room. He looked out, thinking the house was on fire. There was no fire. He continued praying. Then dawned a wonderful vision: in the centre of a luminous cloud, the radiant face of a Man. thought it must be Buddha or Krishna, but to his astonishment he was addressed in his native tongue with the words, "Why do you persecute me? Remember that I gave my life for you upon the Cross."

"What I saw," Sundar affirms, "was no imagination of my own. Up to that moment I hated Jesus Christ and did not worship him. If I were talking of Buddha I might have imagined

it, for I was in the habit of worshipping him. It was no dream-When you have just had a cold bath you don't dream. It was a reality, the living Christ. He can turn his enemy into a preacher of the gospel. He gave me His peace, not for a few hours, but throughout sixteen years. That which other religions could not do for many years, Jesus did in a few seconds. He filled my heart with infinite peace."

The psychology of religion has a sufficiently rational explanation to account for such conversions, but one and all fall short of accounting for the tremendously dynamical effects of such a revelation upon the subject of the experience. The Reality behind the veil may indeed make use of accidental historical influences which govern mental life and growth, as Dr. Heiler points out, but it is Itself that "wholly other" which lies far beyond all the laws of psychology and breaks through them in the act of revelation. Again and again the mystics of all religions testify to the reality of Divine Grace.

Perhaps the most striking feature of Sundar's gospel is his emphatic insistence on the vital importance of prayer in the Christian life. "In the Christian history of prayer," remarks Dr. Heiler, "the sadhu takes a special place, not only because of the decision with which he affirms the centrality of prayer in Christian experience, but also on account of the ludicity and depth of his conception of prayer. To many of our contemporaries, both in the East and the West, he has opened up the world of prayer."

In the light of occultism, prayer is seen to be the very Path itself. From the humble petition for spiritual enlightenment, to the heights of mystical contemplation, prayer is the very life of the soul. In prayer the deepest, purest essence of the man is freed, and floating upward draws nearer to its Source. It is with that finer essence of himself that the man is expected to "ask" before he may hope to "receive." Spiritual gifts are not to be had for asking with the mind alone. True prayer is itself a form of divine inspiration. "Teach us how to pray" is one of the purest types of supplication. Well may we echo the cry of Matthew Arnold:

When the Soul, growing clearer,
Sees God no nearer:
When the Soul, mounting higher,
To God comes no nigher:
But the arch-fiend Pride
Mounts at her side,
Foiling her high emprize,
Sealing her eagle eyes,

And, when she fain would soar,
Makes idols to adore;
Changing the pure emotion
Of her high devotion,
To a skin-deep sense
Of her own eloquence:
Strong to deceive, strong to enslave—
Save, oh save.

As previously indicated, the early yoga training of the sadhu has evidently prepared him for the experience of ECSTASY OF long periods of religious ecstasy. These periods SUNDAR SINGH. in his case usually last an hour or two, and although he does not encourage them, he experiences this grace from eight to ten times a month. Sundar Singh gives us to understand that during his state of ecstasy, all the external senses are inactive. Of the physical world he sees nothing, hears nothing, and is sensitive to nothing. On one occasion he was stung by hornets while in a state of samadhi, but felt nothing of it. Ecstasy obliterates also the sense of time and space. "There is neither past nor future," he says, "all is present." It is not a semi-conscious or hypnotic state, but an intensely alert condition of super-consciousness. In it he can think clearly and accurately. It is significant that according to the sadhu, mental activity during this state is quite independent of the usual activity of the brain. "No word is spoken, but I see everything in pictures; problems are often solved in a moment without the slightest difficulty or effort." Apparently he holds communion with discarnate entities, whether saints or angels, and when he returns to normal consciousness it is with his soul refreshed and strengthened, and his powers renewed for further work.

Commenting upon the frequency of the sadhu's periods of ecstasy, Dr. Heiler naïvely remarks that "we must realise, however, that the Oriental temperament, and especially the Indian, has a far greater tendency towards this kind of experience than the Western. The Indian temperament is so deeply aware of the unique reality of the Divine, and the nothingness of all that is merely earthly, that this makes it far easier to detach oneself frequently and for long periods from the external and visible world."

What more is this than a confession that the Eastern devotee is more in tune with the spiritual life than is the case with his more materialistic Western brother? What is it but an admission

that the East knows more about Divine realities than does the West?

Some contemporary Western theologians have found it a matter of regret that Sundar Singh should have ever left his native country to visit Europe and America. It is to be suspected that one of the chief grounds for their disfavour is the sahdu's love of the wonderful. He is an ardent and confirmed believer in "miracles," no few of which, he claims, have happened in his own case.

The significance of Sundar Singh for Western Christianity, A MESSENGER however, does not lie in the nature of any external marvels, so much as in the nature of FROM THE EAST. that spiritual miracle of the inner life which is the most wonderful of all. In the message of Sundar Singh, Dr. Heiler sees a powerful reminder of the central facts of Christianity, and an insistent call to the conscience of Christendom to face the supreme challenge of its faith. The mission and personality of the sadhu, he says, constitute the most apt and searching criticism of the superficialities and errors so manifest in modern Western religion. "The whole history of Western Christianity," he continues, "presents the spectacle of an everrenewed drift away from the centre, a continual flight to the circumference. Again and again the Christianity of the West has lost itself in externals, in dogmatic formulas, in ecclesiastic organisation, in theological dialectic, in undue stress on intellectual culture. Again and again it has mistaken the rind for the kernel. The West has not lacked holy men who by life and word have called Christendom back to the Living Christ . . . but the present day is not rich in such saints. There are many theologians . . . but few men of God. . . . In this Christian sadhu, Western Christianity sees such a man of God."

At the root of the troubles of Europe to-day is the fact that we have lost touch with the spiritual life. The spiritual intuition has been dulled. It is not only the over-development of the concrete mind that has caused this atrophy, but, as Dr. Heiler points out, the promulgation of rationalistic theological and philosophical ideas, which must also bear part of the blame. It remains to be seen whether Christendom is too proud to accept illumination from an Eastern source.

THE EDITOR.

## **UNSEEN HORRORS**

By AGNES BLAKE

THE ability to "see" clairvoyantly is, I believe, no longer scoffed at, even among the Old Guard of the more materialistic public. "There may be something in it," they will tell youand cautiously leave it at that. There are, however, certain visitations which, owing to the absence of anything in the shape of what we might call "clairvoyant evidence," are far more difficult to account for, and it is of these I would write, giving as illustrations such as I have myself experienced, as also those recounted to me by friends for whose veracity and general "level-headedness" I can youch.

I will begin with my own two experiences.

A good many years ago I had occasion to take a flat in Earl's Court, not far from the station. I furnished it with my own belongings, having given up my house owing to frequent visits to the Continent making the upkeep both inconvenient and expensive. The rooms were charming; freshly decorated and light, while the house itself and the peeple about it made a pleasant impression on all visitors.

For the first month or so I hardly stayed there at all, excepting to sleep a night or two. Then it so happened that I was obliged to stay the remainder of the winter in London after all.

It was, I remember, a very foggy season, and I spent the evenings mostly at home. As time went on I used to feel more "drawn" to retiring early and sitting over my bedroom fire—a habit I had constantly been twitted for at home. Why I did so now, I could not quite say. Somehow I know that in spite of its cheery fire I had a "chilly feeling" when alone in my sittingroom. . . . I would become depressed for no apparent reason, yet depressed with a nameless sort of gloom such as I had never felt before. Then, when I got into my bedroom, this departed it lifted, as it were, like a cloud that has darkened a landscape, but, of course, it took some time to realise definitely all this. Then came one particularly rainy night—the wind-up of several days' fog. I settled down to a quiet evening's reading, feeling in a perfectly cheerful frame of mind, in good health and at peace with the world in general. The time passed. It was about nine o'clock, and the house very quiet, when I began to sense that "chilly feeling" which I had by now come to recognise. I put down my book and felt restless. It so happened that I wanted to read, and to read where I was . . . to try and break the habit of always reading in bed. There seemed to be a slight wind in the room, though the windows were closed, as was also the door. There was no possibility of any draught. The feeling then began to grow on me. . . . At first I would not give in, but at length I pushed the sofa, on which I had been lying, back against the wall. The feeling increased. I felt that I was getting thoroughly unnerved. I did not even dare to turn round and go out of the room, for Something was there . . . and it might be behind me! I had put down my book by now (by the way, I was reading Buckle's History of Civilisation, hardly a work to bring about a condition of nerves!), and was gradually working my way towards the wall. . . . I needed something to stand up against, something behind which It could not get at me.

How long this state of things went on I cannot say. I felt in a condition of suspense. My heart was beating violently and I was breaking out into a cold sweat—and all the time that curious little wind was passing through the room. . . I could see the leaves of the open book stirred by its breath, yet what I sensed far more acutely beyond all this was a *Presence* . . . and I can only describe it as the presence of some unseen Horror.

Gradually I worked my way along the wall towards the door and—having once reached this—with my eyes still seeking to pierce visibility and get at the *cause* of this mystery, I grasped the handle of the door and, opening it, rushed out.

In the hall I caught up a cloak, and hurrying downstairs I got out of doors and wandered about in the pelting rain for some hours before daring to return to my own rooms again. Then, with some caution, I ventured into my bedroom. Here all was as usual. I felt no further fear, and retired to rest. In the morning I looked out before the house was astir, or the maid had come up to "do the rooms." The door stood wide open, just as I had left it at the moment of "wild escape," the furniture stood in confusion . . . just as I had pushed it in my painful backward progress towards the wall. The morning sun was shining in. No scene could have been less uncanny . . . or more untidy.

Circumstances soon occurred, compelling me to give up the flat, but during the short time I still had it I never sat in that room at night unless friends were there. Of its history I have

no idea. As to its former inhabitants, I was unable to ascertain anything beyond that a lady (a well-known actress of the day) had for a time lived there. In later years I remember reading that she had died by her own hand under very distressing circumstances in Australia.

My next experience of a similar nature was on the Veld, in Mashonaland, on January 17th, 1899, to be exact. We were on the trek, and having made the most of an interval of fine weather, such as you get from time to time during the "rains," had out-spanned for the night at the foot of a high and partially wooded kopje, some thirty miles from Christmas Pass, on the way down to Umtali.

After calling a halt I noticed that the "boys" seemed to hesitate—indeed, a man of the party said: "Those black devils don't seem to like this place, but it's near water and close to the sweet veld... so I don't see that we can do better."

The night passed all right, and the next day—being still fine—was devoted to "shooting for the pot." Some of the party went further afield, but I stayed near the waggon, seeing to the commissariat. Towards evening we were going to have a big feed, so all the "billies" were planted in and about the great veld-fire. Being busy, I had hardly noticed how the time had gone, yet suddenly I became aware that night had descended with all the swiftness common to those climes—and that I felt chilly.

I now realised that the "boys" had not yet returned with the horses and the cattle—a most annoying discovery. Nor was our dog about. I called, but no answer came—they were evidently too far off. I sat down near the fire, but the same feeling I had known in the room at Earl's Court, years before, now overcame me once more. Something was there-I should never see it, but—should I put out my hand I felt it would be certain to come into contact with Something. It seemed so close to me . . . and I sensed the same coldness and the same nameless horror. How long could I go on standing it? Then at length I became aware of sounds in the distance—the neighing of my horse, the stamping of the oxen as they came into the out-span; the voices of the "boys" and—best of all—the cold nose of my terrier, Gyp, thrust against my hand. Soon, too, the rest of the party rolled up, and the night seemed "itself again." After supper, however, one of the men said: "Look here! Shilling" (he was our foremost "boy," and the driver) "says he and the other. chaps don't like this place; I can't get anything out of him beyond maninge schellem [very bad] but the thing is that if we stay, they will most likely slope——' Well, the night passed without any incident, and the next day we moved on, but 'knowing my public' I never mentioned what I had sensed during that hour before their return to camp. Some months later, however, I happened to describe that particular outspan to a well-known hunter, and he told me that the kopje was one on and about which the Mashonas had buried their dead. This would, he said, have accounted for the native boys' objections. I did not mention my own experience.

A friend to whom I have spoken of these happenings, tells me that three times in her life some unseen presence has—as she puts it-"tortured her." The first time it happened was when she was staying in a boarding-house in Torrington Gardens, in the West Central district in 1900. It was also in the winter and at night, and—to quote her own words—she "felt it coming across the room. . . though nothing was there! It came and lay on the bed beside me—I could feel it . . . yet there was nothing and still it pressed up against me." And she felt herself paralysed with the same horror I have experienced under similar circumstances. At length the release came—" It seemed to fade away," she says. Both this lady's next experiences were in Berlin, and in 1911, but each time the "visitation" occurred in a different house; indeed, in houses at a considerable distance from each other. On each of these occasions did she again sense Its approach—feel it coming nearer and nearer. The first time, she tells me, she nearly fainted, but on the second occasion, by some sort of divine inspiration, she managed to raise one hand and make the Sign of the Cross . . . and the Thing went, its going as unseen as its coming. Never was anything seen clairvoyantly.

The last exprience of this kind I have to tell is that of a friend who was at the time in the Indian Army. He and some other men—under what circumstances I do not now remember—were spending night in some rather out-of-the-way parts, and had to make the best of a shake-down in an uninhabited and unfurnished bungalow, where they lay "heads and tails" wrapped in their rugs. They were all very tired, and slept the beginning of the night "like tops." Then at about midnight, my friend awoke and became aware of "some noiseless and invisible thing approaching." I use his own words. It came nearer and

nearer "with an even, measured stride—but if you had paid me, I couldn't have moved," he said. At length It was there! and It strode over each of those recumbent figures, out again on to the verandah—and left! As soon as the Horror had lifted, so to speak, my friend sprang to his feet, and was out of the place like a shot, but what was his amazement to find himself accompanied in his flight by every other man who had been lying beside him on that floor. Each one, it subsequently turned out, had "felt the darned Thing"—felt it coming and stepping over him, yet had seen nothing, though the moon was shining "like day."

This ends the list of such Unseen Horrors as I can vouch for. I have as yet never heard any reasonable theory advanced to account for such uncanny visitations.

## QUEST

Hold not the very dear Too near: Meet, do not mingle. The little heart of man Has yet so vast a span That, grasping anything, It knows itself still single, Still empty, unappeased, Not stayed, not eased, But again on the wing. No peace has a man while he lives But what some long, unwilling renouncement gives: In that high agony He may taste of ecstasy; In striving never ended, In glory and anguish blended, The longing, the despair, The cry on the empty air For that which, being granted, Is never again dream-haunted. . . . Here lies the one end to the quest Of man's heart for rest.

# THE MODERN SPIRITUAL MANIFESTATIONS

By D. D. HOME

(PART II)

[THE Society for Psychical Research has recently acquired from the heirs of D. D. Home a large collection of documents, letters and other papers, photographs, etc., etc., relating to that famous medium. Among these documents probably the most interesting is a lecture by Home himself, in his own handwriting, and hitherto unpublished. It is this MS. that is here printed for the first time, exactly as left by Home. Not only is it interesting in itself, but as emanating from the most famous of all modern mediums, the only one of whom it is said that he was never detected in fraud. In common with all those interested in psychical research and spiritualism and their history, I have to thank the Council of the S.P.R. and Mr. Theodore Besterman, the Hon. Librarian, for the opportunity of publishing this document.—Ed.]

WHILE Spiritualism has thus been marching forward in its career of conquest, battering down the old ramparts and defences of an atheistical philosophy, it has at the same time made corresponding progress on its first crude methods of intercourse by rappings and alphabetic communications. It was soon found that with certain persons, spirits could so control the hand as to write by it without the intervention of the mind of the medium; in other cases, the hand is used to draw forms sometimes of things in the natural world, at others, of things affirmed to be in the spiritual worlds, or again, these drawings convey some lesson by symbol and correspondence. These drawings are frequently done by the hand of persons ignorant of drawing, and in their normal state incapable of executing them. Spirit-drawing and writing have even been obtained without the intervention of mortal hand or agency. Some instances of this are given by Mr. — as occurring in his presence, and in the presence of other witnesses, with every possible precaution against fraud, in his work on Spiritualism in America, and Baron Goldenstubbe, of Paris, in his work on The Reality of Spirits and the Marvellous Phenomena of their Direct Writing Demonstrated, has furnished incontestable evidence that this direct spirit-writing, in Greek, Latin, Esthonian, German, Italian, English, and other languages ancient and modern, has been obtained. In his book sixty-seven facsimile copies of these spirit-writings are given. Other persons again have, by no visible agency, been thrown into an unconscious or trance state, in which they have personated departed persons, frequently unknown to them, but in a way so striking as to be at once recognised by the relatives

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or friends present. More frequently persons in this unconscious condition of trance are impelled to respond to inquiries, or utter unpremeditated discourses sometimes on abstruse subjects. beyond the knowledge or normal capacity of the medium, who may be, and sometimes is, illiterate and uneducated; at other times, languages will be spoken of which the medium knows nothing. In a letter to the New York Tribune, Judge Edmonds gives the names and addresses of thirty-five mediums who have spoken in languages with which they were unacquainted, in the presence of hundreds of witnesses, and under circumstances precluding all idea of collusion, and establishing the fact as conclusively as human testimony can do so. Among other persons who have thus spoken, he tells us, were his own daughter, and his niece. He says, "My daughter, who knows only English and French, has spoken in French, Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian." Some mediums are transported in vision into the invisible world; some are rendered clairvoyant, describing disease, designating remedies, and healing by laying on of hands; others improvise music, some again behold visions in the mirror or crystal. In short, almost every conceivable method of appealing to the senses and the judgment to bring about a rational conviction of their presence and agency has been adopted by the spirits. Other phenomena which I have not referred to are enumerated in a Memorial to the Congress of the United States, presented in 1854, and signed by thirteen thousand citizens (the name of the ex-Governor of the State of Wisconsin being at the head of the list). The Materialists petitioned for the appointment of a Scientific Commission, to whom the whole subject of spiritualism should be referred.

Two cases of remarkable mediumship are specially deserving of note, as each may be regarded as the representative of a class, Andrew Jackson Davis representing its scientific or philosophic phase; Thomas L. Harris its poetic and devotional aspect. Mr. Davis is the son of a poor village weaver and cobbler. He received no other school education than five months' teaching at the village school, where it was found impossible to teach him anything. The teacher voted him "a blockhead," his sister "a dummy," and his father averred that he would never earn his salt, that he "hadn't the gumption enough to make a whistle." During his childhood, and in the open fields he saw visions and heard voices and mysterious music in the air. He was apprenticed to a shoemaker at Poughkeepsie: while there, in consequence

of some lectures that were given, mesmerism became a general subject of conversation in the village; among other places in the shop where Davis was at work. A tradesman of the place, boasting there of his success as a mesmeriser and finding Davis interested, proposed to experiment on him. This was done: Davis was found to be clairvoyant. Distance and solidity were no impediment to his vision: he saw into the life of nature: he saw the metals in the earth like living flames, and lights and flames emanating from every portion of the living structure of men and animals; he saw into the human body, and diagnosed the nature and seat of disease. Soon his clairvoyance developed into clairscience; he not only saw things, but, like Swedenborg, Boehme, and Fox, he saw their essential nature and properties, so that he was able to prescribe appropriate remedies, and by this means performed many wonderful cures. After a time he was able to pass into this "superior condition" as he called it, independent of mesmeric aid. In this state he announced that he was to go to New York where certain lectures of importance were to be given by him, but of the nature of which he was kept uninformed. His apprenticeship had been cancelled, and he now proceeded according to the instructions given through himself to New York. Witnesses and a scribe to take down the lecture were appointed, and the lectures were begun November 28th, 1845, Davis being then nineteen years of age. This was nearly three years before the knockings in Hydesville had commenced. One hundred and fifty-seven lectures were thus delivered by Davis. In their published form they occupy nearly eight hundred pages in large octavo. In this book the evidence authenticating the lectures is fully set forth. The manuscripts are attested by 267 witnesses. Among other witnesses of note are Edgar A. Poe, and Professor Bush. The latter distinguished scholar, in a letter to the New York Tribune, of September 1st, 1847, thus speaks of the work: "Taken as a whole, the work is a profound and elaborate discussion of the Philosophy of the Universe; and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopædical range of subjects, I know of no work, of any single mind, that will bear away from it the palm. To every theme the inditing mind approaches with a sort of latent consciousness of mastery of all its principles, details, and technicalities, and yet without the least ostentatious display of superior mental powers. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who had made

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each subject the exclusive study of a whole life. . . . The grand doctrine insisted on throughout, is that of spiritual causation or in other words, that all natural forms and organisms are effects, mirrors, and expressions of internal spiritual principles that are their causes, just as the human soul is the proximate cause of the human body. These spiritual essences are from God, the Infinite Spirit; and they work by inherent forces which are laws. As a necessary result, there are no immediate creations by a Divine fiat, but a constant evolving chain of developments, in an ascending series from the lowest to the highest. This theory is reasoned out with consummate ability, and its application to the geological history of our globe, and its varied productions. forms one of the most finished specimens of philosophical argument which is to be met with in the English language. Yet the scope of the work is as far as possible from being purely speculative. It constantly aims at a practical result—the reunion of the race in a grand fraternity of interest and affection."

I will only add, as evidence of Mr. Davis's sincerity and disinterestedness, that when the work was ready for the press, he voluntarily renounced all claim to any pecuniary interest in it. Since its appearance, he has, under the interior illumination of the superior condition, delivered many public lectures, and written many books, some of which books have had a circulation of more than ten thousand copies.

In Davis there is, however, little fervour or depth of religious feeling, his spiritualism is not so much Christian, as theistic, or pantheistic; the mediumship of Harris, on the contrary, in its later phases at least, is profoundly religious and Christian in its spirit. He affirms that his interior being has been so opened as to become a channel of Divine communication. As the bodily lungs inspire and respire air, so he contends the spiritual lungs may inspire and respire the Divine aura, and thereby (for thought follows inspiration) the man be brought into harmony with the Divine thought. However this may be, and it is taught also by Swedenborg and others, few have heard him without feeling that in his preaching there was a power and a charm as of inspiration forming a striking contrast to the formal, cold, conventional preaching of the day. It is, however, not to the mediumship of Harris as a preacher, but as a poet, that I would more especially direct your attention. As Davis in the entranced state, delivered scientific lectures, replete with abstruse and varied knowledge on subjects of which in himself he was utterly ignorant, so Harris, when entranced, without premeditation, without consciousness during their delivery, has uttered poems, whole epics, which claim to have been dictated by the spirits of Shelley, Keats, Coleridge, and other distinguished poets who have left the earth-life.

These poems have been thrown off with, I should think, unparalleled rapidity. The Lyric of the Golden Age, a poem of 381 pages, was spoken by him, and written down in ninety-four hours. In the same manner and with like rapidity were produced many other verses such, as the Lyric of the Morning Land. It has been so much the practice of dishonest or ignorant critics to represent all the poetry that has been given through conscious and avowed spiritual mediumship as trash and doggerel, and to support their assertion by carefully selected instances of a kind to give colour to the statement, ignoring everything of an opposite kind, that, as a matter of justice, I am impelled to lay before you one or two extracts. My quotations are from the Lyric of the Golden Age. The first is from the Preface, in which the authors state the purpose of the Bern, and their reasons for projecting it from the spiritual, into the natural world

#### POEM

1

Night overtook me ere my race was run,
And mind, which is the chariot of the soul,
Whose wheels revolve in radiance like the sun,
And utter glorious music as they roll,
To the eternal goal,
With sudden shock stood still. She heard the boom
Of thunders; many cataracts seemed to pour
From the invisible mountains; through the gloom
Flowed the great waters; then I knew no more
But this, that thought was o'er.

#### II

As one, who, drowning feels his anguish cease,
And clasps his doom, a pale but gentle bride,
And gives his soul to slumber and sweet peace,
Yet thrills when living shapes the waves divide,
And moveth with the tide;
So sinking deep beneath the unknown sea
Of intellectual sleep, I rested there:
I knew I was not dead, though soon to be,
But still alive to love, to loving care,
To sunshine and to prayer.

III

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And life and death and immortality
Each of my being held a separate part:
Life there, as sap within an overblown tree;
Death there, as frost, with intermitting smart;
But in the secret heart
The sense of immortality, the breath
Of being, indestructible, the trust
In Christ, of final triumph over death,
And spiritual blossoming from dust,
And buman with all the just.

IV

The soul, like some sweet flower-bud yet unblown, Lay tranced in beauty in its silent cell;
The spirit slept, but dreamed of worlds unknown
As dreams the chrysalis within its shell,
Ere summer breathes its spell.
But slumber grew more deep till morning broke,
The sabbath morning of the holy skies—
An angel touched my eyelids and I woke;
A voice of tenderest love said, "Spirit, rise"—
I lifted up mine eyes.

V

And lo, I was in Paradise. The beams
Of morning shone o'er landscapes green and gold.
O'er trees with star-like cluster, o'er the streams
Of crystal, and o'er many a tinted fold,
A patriarch as of old.
Melchisedec might have approached a guest,
Drew near me, as in reverent awe I bent,
And bade me welcome to the land of rest,
And led me upward, wondering as I went,
Into his milk-white tent.

The above beautiful little poem is, we contend, greatly superior to anything to be found in Southey's poetry; nor is another, which is thus introduced to us by the author of Sights and Sounds, unworthy of the spirit of the rare poetic genius to whom it is ascribed.

The writings of the deceased American poet, Edgar A. Poe,

have not, hitherto, attained any great degree of European celebrity. His curious poem, the Raven, published in the Illustrated London News, and since principally known, and like many other pieces of rare desert, by its numerous burlesque imitations, affords but an indifferent example of his peculiar style of thought and diction. Written with excessive care and labour it must, after all, be considered rather as an able and finished specimen of poetic mechanism, than as offering a fair reflex of the . . . [The MS. is here defective.—Th.B.] But it would be impossible by way of extract, however copious, to convey an adequate idea of the varied wealth of thought and imagination, sometimes bursting forth in sweetest flowers of song, at others into grand and stately march as of solemn music, with which this magnificent, composite poem is so abundantly stored. In the words of Professor Brittan: "Those who would become acquainted with the intrinsic merits of the Lyric of the Golden Age must read the entire poem. . . . The elements of ethereal beauty, of exquisite pathos, and almost unapproachable grandeur here mingle in sublime concord, while the spirit that pervades the whole is pure, lofty, and divinely just; and in all respects worthy of the high estate of its immortal authors. All forms of evil are condemned and spurned; truth and love are crowned with divine honours; while personal virtue, practical justice, and universal holiness are hymned as the appropriate graces and accomplishments of purified and perfected humanity."

I am unwilling to speak much of myself, but it will, perhaps, be expected of me, and it will be but fair to the subject that I should here give some account of my own personal experiences. Before, however, doing so, I would interpose one remark. often asked, "What constitutes mediumship?" To this, I answer frankly I do not know; any more than I know what it is which constitutes one man a genius and another a blockhead; one man a mechanical inventor, and another man a poet. Some physiologists will tell you that these differences are a consequence of differences in the volume, quality, and disposition or arrangement of the brain; just as it is asserted that the specific differentia of the medium is to be found in the peculiar character or proportion of certain chemical constituents in his physical organism. But whether the cause be purely physical, or partly physical (and this is a point I do not profess to determine), one thing is clear that no more merit attaches to a man for being a medium than for the height of his stature, or the colour of his skin. It is no indication of moral or intellectual superiority. A medium is

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simply a bridge by which those on the opposite banks of the river of life may hold communication. It is a channel or conduit through which may be poured either water or wine; a speaking tube through which may be uttered the word of wisdom or of folly—a musical instrument, on which, according to its power and tone, the musician, as he has the skill, may play what time he will. The medium, in short, as such, is simply negative to a higher positive will; so far, at least, as the manifestations of a spiritual intelligence are concerned.

These manifestations began with me when I was an infant in my cradle, and they have since, with few exceptions, formed a part of my daily life. They came to me unsought; and I have not, and never had, the slightest power over them, either to bring them on, or to send them away, or to increase, or to lessen them. I cannot, toward the close of a lecture, enter into details of my personal experience; nor, perhaps, is it advisable. I have related them at large in the work entitled, Incidents in My Life, which has been largely circulated, and to which I must refer those who are interested. You, probably, know by report, the general character of the facts witnessed in my presence. I do not refer to those of my private experience, such as spiritual visions, dreams, forewarning, presentiments, and providential interpositions to which I owe the preservation of my life; but to those facts of spiritual agency which do not rest on my averment, but are certified by witnesses of undoubted character and credit. Beside the more usual physical phenomena witnessed at séances, as the rappings and table-tilting and levitation; there have been such as the following, which occurred at the house of Mr. Partridge, in New York. I quote it from a report by Dr. Hallock, a wellknown physician of that city.

"Mr. Home said a male and female (spirit) were present who wished to commune with Mr. P.

"Directly, sounds and motions were made as of a violent storm—the roaring and whistling of the winds, the rushing of water, and the breaking of waves—sounds as if a vessel was straining at her anchor and labouring in a heavy sea, amid which she was held by her chain cables—her joints creaking and she rolling from side to side. The picture of a shipwreck was so true, that it made the cold chills run over me. The medium spoke of a boat with machinery in it, and went through the motions of dying 'mid the raging waters and a dark storm. The spirit making these demonstrations to identify her presence

is one whose life was lost by the wreck of the steamer Atlantic in November, 1849."

The fullest accounts given to the public of my séances are the one given by Dr. Wilkinson, which appeared originally in the Morning Advertiser; and that by Robert Bell, in the Cornhill Magazine. These narratives, written by careful observers, and confirmed by other witnesses, relate, among other phenomena, the playing on musical instruments while held in the hand of one of the visitors, or placed under the table; the music being both that of known times, and of spiritual improvisation; the manifestation to the sense of both sight and touch of spirit-hands; and which in some instances of peculiar conformation have by that means been identified as the well-known hand of a departed friend or relative; and my being raised in the air (a fact attested) also by many other writers, as witnessed on several occasions.

One of the most interesting class of manifestations is that in which evidence is given not only of a spiritual presence, but of personal identity. I will refer now to only one such instance out of many. Col. H. C. was in Paris soon after the Crimean war, with his two sons, and they together visited a medium there and were told that a spirit named Gregoire was present, but nothing more. Gregoire was the name of a friend of young H. C. whom he had left in the Crimea slightly wounded, so slightly indeed that it occasioned no anxiety. As the young H. C. was going out to Canada immediately to join his regiment, he had no time to inquire into the truth of the alleged death of Gregoire, which he did not believe, but his father promised to do so, and the result was that ten days after his son sailed, Col. H. C. wrote to him: "It is all bosh about Gregoire. I find that he is alive but not in Paris." A short time after this letter was despatched, Col. H. C. and another son met me, for the first time, in Paris at an hotel in the Boulevard des Italiens. The conversation turned upon apparitions and second-sight. Whilst talking, loud sounds were heard, coming from a distant part of the room, and slowly approaching us. I suggested to my companions that some spirit desired to communicate with us. The unseen one assented to this by making the sounds for the alphabet, and the name "Gregoire" was spelt out, and the time of his departure from earth was given. The spirit said he wished to tell his friend that he had been "wounded at the Mamelon, taken to Sentari, died of gangrene." Proofs of identity were given, and manifestations, including sounds like the firing of

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musketry, were made. Col. H. C. now felt sorry for the letter he had sent his son, but it could not be recalled. In due time he received a letter from him in reply, containing the following passage: "It is not all 'bosh' about Gregoire, for I have had a message from him. I had had a tiring day's work writing for the mail, and sat down at the end of it to smoke a cigar in my arm-chair, leaving my table covered over with letters, papers and pens and ink. Presently, I saw a pen lift itself, for I saw no hand. I could scarcely believe my own eyes, and called to my servant, who was brushing my things in another room, and said, 'What is that?' He looked much startled, and said, 'Indeed I do not know, sir. I never saw anything like it before.' Aswe continued to look, the pen dropped on the paper, and I then went over to the table to read what was written, 'Gregoire wounded at the Mamelon, taken to Sentari, died of gangrene' these being the very words which had been given to Col. H. C, in Paris through you nearly at the same time."

Wherever I have been (with few exceptions) in America, England, France, Italy, Russia—there spiritual manifestations in my presence have occurred, and they have been witnessed by persons of the highest rank, character, and social position, I need not go outside my own experience to answer the question "Of what use is spiritualism?" I have known it overturn the philosophy of a lifetime, silencing the sophisms of the [word illegible] and demolishing those atheistic logic-castles which had been laboriously constructed and defended during half a century. I have seen it, aye, again and again, bring hope to the despairing, and comfort to the sorrowing, and faith to the unbelievers, and the expression of fervent gratitude to Heaven from lips all unused to the language of devotion and a renovation effected by it in . . . [the end of the peroration is missing.—Th.B.]

# THE ASTROLOGY OF CHAUCER BY MARGARET MANSON

THERE is a very general belief that Astrology is no longer to be accounted among the accredited sciences, that the Education Acts of the nineteenth and the twentieth centuries have resulted in the discrediting of the accepted faith of centuries. idea is entirely erroneous. Astrology, admittedly, has no longer that place in the life of the ordinary man which it occupied from its reputed beginning, about 3,000 B.C., to about the middle of the seventeenth century, but its votaries may still be numbered by tens of thousands, and it at least merits recognition that their number includes many men of eminence in the world of science, who approach the subject from the scientist's standpoint, making their deductions from empirical observations, unbiassed by any parti pris. At the present day, indeed, the science of Astrology is undergoing a miraculous rejuvenation—and yet not so surprising when we contemplate the miracles of this present age, the miracle of "wireless," the marvel of life-destroying and life-giving rays, the acceptance of psychic phenomena, and the new miracle of television. To us there should be no novelty in the basic principle of Astrology, that we are all receiving stations, attuned, some to the finer, and some only to the coarser vibrations of the planets.

It is temerity to set aside lightly a science which has been accredited by such men as Tycho Brahe, Roger Bacon, Usher, Dr. Dee, Lilly, Francis Bacon, Horace, Melanchthon, Dryden, Bishop Hall, Sir Matthew Hale, Sir Thomas Browne, Kepler and Lord Napier, which too, has received the sufficiently serious treatment of Chaucer, Shakespeare, Congreve, Bulwer Lytton and Sir Walter Scott, as to indicate their interest in the subject and their reluctance to dispute the possibility of planetary influence.

Allusions to Astrology and to the skill of the Astrologer abound in Shakespeare and, in their nature, attest his acquaintance with the principles of the science.

The astronomy of Shakespeare's age was still largely Ptolemaic, for it was not till 1543 that Copernicus published his work on the revolution of the heavenly bodies. The new faith was confirmed by Kepler in 1609, and by Galileo in 1610, with what dissent and opposition from the public is well known. Milton seems not to have accepted the theory of Copernicus and Galileo

till towards the close of *Paradise Lost*. And the Ptolemaic theory is obviously accepted in *The Twelfth Night*, when the clown says to Viola, "Foolery, sir, does walk about the orb like the sun; it shines everywhere." The Ptolemaic theory, of course, in no way invalidates the figures and the conclusions of the astrologers, since the planets retain the same relation to the earth and to each other in the signs of the Zodiac.

But, as is to be expected, astrological phraseology bulks much more largely in Chaucer than in Shakespeare. Indeed, an intelligent reading of Chaucer is hardly possible without some knowledge of astrology. The most cursory reader of Chaucer must be struck not only with the number of astrological allusions, but with the intimacy of Chaucer's knowledge of the subject.

Of Chaucer's own attitude to the claims of astrology, we must assume his scepticism, if we judge from his preface to the Treatise on the Astrolabe. The Treatise belongs to the year 1391 and the preface was written earlier; therefore it is possible that Chaucer might have changed his opinions by the later date. Though innumerable passages in the poems, which cover a period of from about 1366 to 1385, seem to express conviction of the truth of the claims of astrology, it is nevertheless unsafe to found any theory as to Chaucer's belief or scepticism, upon the astrology incidental to the poems.

Two passages clearly giving the diverging views are of interest. The Treatise on the Astrolabe was to consist of five parts, the fifth of which was to deal with the general rules of astrology, with tables of equations of houses, dignities of planets, and "other useful things." But part V. was never written. Chaucer may have changed his mind about the necessity for writing it, for we find him declaring, "Natheless, these ben observauncez of iudicial matiere and rytes of payens in which my spirit ne hath no feith." On the other hand in the Man of Law's tale, we find this passage:

"Paradventure in thilke large book
Which that men clepe the heaven, ywritten was
With starres when that he his birthe took
That he for love should have his death alas!
For in the starres, clearer than is glass
Is written God wot, whoso could it read
The death of every man withouten drede.
In starres many a winter therebeforn,
Was writ the death of Hector, Achilles,
Of Pompey, Julius, ere they were born

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The strife of Thebes, and of Hercules, Of Samson, Turnus, and of Socrates The death; but mennes wittes be so dull That no wight can well rear it at the full."

Chaucer's allusions to astrology are of a technical nature that show a very intimate knowledge of the subject. In the Legend of Fair Women, he refers to the influence of the malefic Mars being weakened by house and aspect. In the same work, Hypermnestra's death in prison is made to bear out the law of astrological necessity.

"To badde aspects hath she of Saturne That made her for to deyen in prisoun."

Chaucer's characters are almost always described in astrological phraseology. Of Hypermnestra again we read,

"For tho' that Venus yaf her great beautee With Jupiter compound so was she, That conscience, trouthe and dreed of shame And of her wyfhood for to keep her name, This, thoughte her, was felicitee as here."

The Wife of Bath's description of herself would look strange in a modern novel.

"Venus me gave my lust and likerousness
And Mars gave me my sturdy hardiness.
Mine ascendant was Taure and Mars therein;
Alas, alas, that ever love was sin;
I followed aye mine inclination
By virtue of my constellacion."

The disfiguring birthmark on the face, which was often an accompaniment of Mars on the ascendant, is noted too; "Yet have I Martes mark upon my face."

The association of particular planets with particular signs of the Zodiac, and their potency and significance therein, are alluded to frequently.

"Each (i.e., Mars and Mercury) falleth in other's exaltation; As thus God wrote, Mercury is desolate
In Pisces, where Venus is exaltate
And Venus falleth where Mercury is raised."

There is a parallel passage in Gower's Confessio Amantis.

"She (i.e., Virgo) is the welthe and the rysynge The lust, the joy and the lykynge, Unto Mercury."

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In The Merchant's Tale, we have Cancer noted as the sign of Jupiter's exaltation.

The characteristics of Venus badly aspected by Mars are very apparent in the Wife of Bath's description of herself. It is entirely in astrological phraseology.

"I had the print of Sainte Venus seal For certes, I am all Venerian."

In the Franklin's Tale, occurs an interesting passage in which Aurelius invokes the benefic aid of "Lord Phœbus" to cause all the rocks along the coast of Brittany to disappear, in order that he may win Dorigen according to her promise. The Franklin, in relating how the brother of Aurelius called in the aid of a clerk or a magician to bring about an illusion of the desired miracle, speaks of the twenty-eight mansions of the moon.

"And such folye As in our dayes is nought worth a flye."

The whole plot of the tale is based on the magician's trick of illusion and the above passage does not discredit the science of Astrology but the many pseudo-astrological studies of the charlatan.

That there were such, was inevitable, and to their false predictions is due largely the later discrediting of Astrology. False prediction however, was a hazardous thing. In the Pardoner's Prologue we read:

"I pray to God to save they gentle corse, And eke thine urinals and they jordans, Thine Hippocras and eke they galiens,"

a passage which alludes to part of a punishment meted out to a pretended "phisicus et astrologus" who had deceived the people by a false prediction.

Chaucer employs astrological terms in his description of the seasons no less than in his description of character. In the opening of the Prologue to the Canterbury Tales is the familiar passage.

"The younge sun Hath in the Ram his halfe course yrun."

Here occurs one of the very rare inaccuracies in Chaucer's astronomy, and it is probably due to the fact that Chaucer wrote, as a

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rule, hurriedly. The sun is in the Ram, in March, but according to the first line, the month was "April with his showres sote."

In the Squire's Tale, the season is again indicated in astrological phraseology. Phœbuś was

"Nigh his exaltation In Martes face and in his mansion In Aries, the choleric hot sign."

In the Franklin's Tale, there is no other indication that it was January than in the line,

"But now in Capricorn adown he (i.e. Phœbus) light."

In *Troilus and Cressida*, the allusions to astrologyarenumerous, the subject perhaps, as in the case of Shakespeare's tragedies, inviting more than comedy does to the acceptance of a law of planetary compulsion. Venus, we are told, was by house and aspect not "all a foe" to Troilus. Cressida laments that she was born "in corsed constellacion." Troilus appeals thus to all the planets.

"O fatal sustren which, eer any clooth "Me shapen was, my destene me sponne."

In The House of Fame, the faithlessness of Æneas to Dido is attributed to the influence of the planet Mercury which compelled him to journey.

"The book seth Mercury sauns faile
Bad him go into Italie
And leave Auffrykes region
And Dido and her faire toun."

Troilus searches for a planetary cause for his misfortunes.

"And if I hadde, O Venus, ful of murthe, Aspectes badde of Mars or of Saturn, Or thou combust or let were in my birthe."

In Book IV. of the same poem, "astronomy" is used synonymously with "astrology," in the prediction of the burning of Troy.

"On peril of my lyf I shall not lye Appollo hath me told it faithfully, I have eek found it by astronomye, By sort and by augurie eek trewely."

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In the Compleynt of Mars, Chaucer employs a term intelligible only to readers who have a knowledge of astrology.

"Now fleeth Venus unto Cylenius tour, With voide cours, for fere of Phebus light."

The term "void of course" is applied to a planet which makes no aspect to another planet or to the sun or moon before leaving the sign in which it is placed.

Occasionally it is the astrologer alone who is able to settle disputes regarding textual difficulties. Such an instance is found in the Parson's Prologue, in the lines,

"Therewith the moones exaltation, In meane Libra alway gan ascend."

Only readers who have some knowledge of astrology can fully understand and appreciate Chaucer, for, to do so, we must identify ourselves with his age and thought, and from these astrology is inseparable.

The subject of astrology in the poets, more expecially perhaps in Chaucer, in Milton and in Shakespeare, opens up a wide field for speculation; how far did they conform to the belief of their contemporaries; where, in all the divergent views presented in their work, do they give their own convictions. Yet this after all matters less than the fact that astrology once occupied and now again occupies largely the interest of literary men; that it has left indelible traces upon our language and is inextricably bound up with so much of what is best in our literature.

### CHRISTIAN SCIENCE:

Its Success and Limitations By E. J. MILLS

CHRISTIAN SCIENCE was introduced to the world by Mrs. Mary Baker Eddy about the same time that Mme. Blavatsky and Col. Olcott began to spread the teachings of Theosophy in America. Since that day Christian Science has done much to shake the world out of the gross materialism into which it had fallen, and to bring home to the churches and medical profession the fact that the mind can be utilised in the cure of diseases and other troubles.

Christian Scientists believe that God is Good, and that Good is omnipotent, omnipresent and omniscient; and they believe that as they pass from the mere belief into the certain knowledge that this is so, in that same ratio do all inharmonious conditions, such as sin, disease and poverty fall away from them.

If we examine a number of Christian Science patients we discover that on this physical plane the same fate appears to befall them as patients undergoing any other kind of treatment -some recover; some remain much as before; others die. The deaths among Christian Science patients may appear to be higher than the average, but it must be remembered that many persons suffering from incurable complaints abandon their most cherished creeds, their doctors and their friends, and go to Christian Science as a last resort.

Mrs. Eddy claims to have based all her teaching on the Authorised Version of the Bible. Years ago she decreed that the Bible and her Textbook should be her only preachers, and she abolished oral addresses, lest false doctrines should creep into the Church.

It is evident from this that no fresh light from any direction can be brought to bear on Christian Science. Anything not in Science and Health with Key to the Scriptures is taboo, therefore the Christian Science Church can never progress. It is able to break down many old Christian dogmas, throw a new light on the Christian Scriptures, take its followers to a certain point of enlightenment, after which it has nothing more to give.

Christian Science does not admit the laws of reincarnation and Karma, and, not doing so, loses one of the keys to the riddle of existence. It does not realise that individuals, owing to their past mistakes, are born into the world to suffer in one way or another, so that the Ego may again experience and thus develop. In cases such as these, no treatment of any kind would give lasting improvement. It is necessary to Christian Science practice that Christian Scientists do not know this, for if they did it would be impossible for them to realise the omnipotence and omnipresence of God, or Good, and consequently the nothingness of evil or sickness, which latter they look upon merely as an illusion of the physical senses.

Most of the Christian Science practitioners are self-sacrificing and devoted men and women, who spend a large part of their time in meditation on the omnipotence and omnipresence of Good. I can quite believe that occasionally some of them may be able to lift their consciousness to a high spiritual level, and by that means heal a patient whose Karma makes this possible. I also see no reason why it should not be possible for a Christian Scientist, after years of prolonged meditation, to obtain a considerable amount of command over the functions of his physical body, in a similar manner to that of the Yogis of India.

Many of the Christian Scientists who give public testimonies of healing would have recovered under any treatment, or none at all, when the physical trouble had run its course. An optimistic Christian Science viewpoint would brace up the mentality and would assist the recovery, but what of other patients? Theirs is no enviable lot. Usually they have had to break away from some branch of the Christian Church, and are looked at askance by friends and relatives as a species of heretic. They give up doctors and drugs; for obviously if they rely solely on omnipotent Good they have no need of them, so they miss the alleviation that drugs might give. Then they struggle with Science and Health with Key to the Scriptures, and try to realise that "There is no life, truth, intelligence, or substance, in matter," etc. They may struggle on for week after week and month after month, getting worse instead of better, and feel their new friends are looking on them more in sorrow than in anger, and believing that they themselves are to blame for their inability to realise the "truth" of the nothingness of disease. The time comes when their Christian Science practitioner decides that he cannot succeed in seeing the "truth" in their case and suggests they should try another practitioner, and it often ends in the patient's friends calling in a doctor, who orders the case to a hospital, where the patient dies, feeling deserted by both God and man.

The Christian Scientist has been taught to look on his physical healing as the proof of his religion. He does not know that he has had many physical bodies, and that the slipping out of one that is decayed or worn out is of no great consequence. The tremendous struggle he goes through to raise his consciousness to a higher level; the energy he expends in concentration and meditation; the mental and physical suffering he endures for what he believes to be the truth, will no doubt help the Ego to develop at more than normal speed, and thus the man will reap the reward of his exertions, even if in the meantime he may die in the effort, a seeming failure.

When we look at the Christian Science Church as a body, we must admit that it has done a work in the world that no other body has succeeded in doing on such a large scale. It has brought home to many who were tied up in the shackles of orthodoxy that the teachings of the Bible were intended to be applied practically to the affairs of daily life. It has penetrated to every part of the civilised world where the English language is spoken, and caused people to realise that there are other methods of healing than by the drugs of some school of physicians. It has caused doctors to investigate methods of mental healing, and even made the orthodox Christian Churches remember that at one time physical healing was part of the Christian's programme; but the greatest work it has done is the training of an army of many thousands who have realised the power of thought, and who have endeavoured to train themselves to instantly reverse all thoughts of evil or sickness with thoughts of good and health, whether the evil or sickness is in themselves, or whether they contract it from without.

Strong thought-forms of this nature, emanating from every Christian Science Church and Christian Scientist in the world, must be a great influence for good, and help on the evolution of the race, even if its authors do not theoretically understand the forces they set in motion.

# BUDDHA, MYTHICAL OR HISTORICAL ? BY SIRDAR IKBAL ALI SHAH

THE latest contribution to the extensive series known as The History of Civilisation, published by Messrs. Kegan Paul, is a volume entitled The Life of Buddha as Legend and History, by Dr. Edward J. Thomas (12s. 6d. net). The Western study of Buddhism has until recently suffered from an almost fundamental ignorance of the original texts of Buddhist belief, and in view of this it is not surprising that even well-equipped scholars failed to find any real historical basis in the material at their command. Not only were the Pali Scriptures practically a sealed book to European scholarship until some sixty years ago, but their investigation is yet far from being completed. Nor will it serve to trust exclusively to Pali sources, which, because of their comparative novelty to Western scholars, have somewhat obscured the longer-known Sanskrit writings. Since the publication of the works of Rhys Davids, Kern and Oldenberg, the sources for the history of Buddha and Buddhism have been multiplied exceedingly, but until the appearance of the present volume this new data has not been incorporated or compared with previous results, nor has any attempt been made to modify earlier conclusions by its aid.

Dr. Thomas, in this interesting and most readable work, has attempted to provide a clear general conspectus of the whole question of Buddhist origins, both historical and legendary, relating to the founder of the cult, and to the cult itself, and this he has achieved by means of the approved apparatus of scholarship, but in such a manner that his methods and results, the process of reasoning and the conclusions gathered therefrom, can not only be readily comprehended by the uninitiated, but also appreciated by the learned. The book might, indeed, be described as "essence of Buddhism" contained in 288 pages, and that it will rank as a volume of reference for both the scholar and the lay reader is most probable.

The most intriguing, and possibly important, parts of a work dealing with a religious philosophy which has made an appeal to such vast numbers of the human race, are those connected with the recently discovered data relative to the life of Buddha

and his teaching. Was Buddha a real man, or an imaginary personality created by tradition to account for a great traditional body of thought, just as a certain school of Hellenic scholars believe "Homer" to be nothing more than the convenient mythical author of extensive traditional collections of Greek verse? Dr. Thomas indicates that the oldest accounts of Buddha's ancestry "appear to presuppose nothing abnormal about his birth, and merely speak of his being well born both on his mother's and father's side for seven generations back." It is only later legends which imagine him as a divine and heavendescended being. The influence of Hindu puranic tradition is apparent both in the Buddhist account of the origin of things and the genealogy and traditions of Sakyamani's ancestry, but the basis is the historical fact of the actual existence of these ancestors, the Sakyas and Kolivas. The real Buddhistic story is obscured and almost obliterated by the growth of centuries of tradition and myth; nevertheless the figure of Buddha stands out, dimly perhaps, yet quite visibly, as that of a real human man who taught and lived in India twenty-four centuries ago.

The main tendencies of the original Buddhist religion are equally difficult to discover. "The most primitive formulation of Buddhism," writes Dr. Thomas, "is probably found in the four Noble Truths. These involve a certain conception of the nature of the world and of man. The first three insist on pain as a fact of existence, on a theory of its cause, and on a method of its suppression. . . . It is this way of escape from pain with the attaining of a permanent state of repose which, as a course of moral and spiritual training to be followed by the individual, constitutes Buddhism as a religion."

Buddhism, thinks Dr. Thomas, may originally have been a revolt against the Brahmanic dogma of dharma, or "the law," a moral system governing every form of human action. In the sixth century B.C. protests had already arisen against the Brahman notions of what constituted dharma, as regards the non-priestly castes, and numerous teachers and ascetics were in revolt against its provisions. Buddhism was antipathetic to the system of dharma, although it recognised and taught that the prevailing notion of karma, or action determining the future, and samsara, or rebirth, were incontrovertible. Thus Buddhism was unfriendly to sacrifice, and to the indiscriminating worship of the six world-quarters without a recognition of their symbolic

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meaning. But, fundamentally, it inculcated the following of the Path; in the first stage the destruction of the belief in a personal self and the mistrust in good works, in the second the reduction of passion and hatred, and in the third the rebirth to a higher existence whence the stage of arhatship might be reached.

"In considering the subject historically, it is natural to ask not merely what we find in the developed system, but what we may hold to have been actually taught by Buddha," writes Dr. Thomas. "We can point to certain elements which must be fundamental, and to much which is certainly scholastic addition, but no distinct line can be drawn between the two. The first thirteen suttas of the Digha, for instance, contain a list of moral rules known as the Silas. This has no doubt been inserted by the redactor, who has adapted it to each of the discourses. Yet it cannot be called older than the present redaction of these discourses. But other portions of the discourses are evidently ancient, and may belong to the primitive teaching. sections which occur repeatedly in other places. Like all these passages intended for repetition they would be liable to be added to, and all that can be claimed is that if they are not the ipsissima verba of Buddha: they are the oldest passages which represent the Doctrine as it was understood by the disciples. By taking one of these discourses it will be possible to see what the teaching was at a certain stage, and from this to judge the attempts that have been made to extract or reconstruct a primitive teaching. As a matter of fact the portions that appear to be additions do not seek to modify the doctrines or to introduce new and opposing principles."

The chapter on "Buddhism as a Philosophy" and "Buddhism as a Religion" are admirable contributions to the literature of Buddhist exegesis; and especially absorbing and enlightening is the chapter on Buddhism and Christianity, which summarily disposes of the frequently offered hypothesis that the Indian religion had any influence on the Palestinian. Dr. Thomas, however, says nothing regarding the strange resemblances between Buddhist and Catholic costume, ritual and monasticism. Are theories founded on those resemblances equally vain, one wonders? The volume will be eagerly greeted by all interested in Buddhist scholarship as providing a vade mecum of the sources and literature of Buddhism and a trustworthy account of the problems surrounding the shadowy career of its founder.

### HAVE I LIVED BEFORE?

By MAUD NISBET, Author of "Many Altars" and "The Way of Things."

WHEN I was a child I was punished for telling other children that I had once lived in Spain. Nevertheless, I continued to make the statement, and my parents were amazed at my persistence in what they considered an untruth. Actually I had never been out of England, and yet, in some strange fashion, I remembered being in Spain. I think that subconscious memories of this sort are frequently very strong in childhood, and that children are often punished unjustly for "romancing" when in reality they are speaking the truth. I know that at the time I felt the injustice keenly.

After I grew up I visited Spain. During the intervening years, the feeling, so strong in childhood, had grown fainter, but when I found myself actually in Spain it came back in full force. Though to all intents and purposes a first visit, it was less like a visit than a coming back. To the people who looked upon me as a foreigner I longed to say—"Once I was one of you." For so I felt. The life, particularly the national music and dancing, seemed like things that I had known intimately once. . . . A passionate, tempestuous life with laughter and tragedy closely mingled. . . . Even now I can never hear Spanish music or see Spanish dancing without a strange feeling at my heart. . . .

The sea also plays an important part in these queer memories of mine. In all its aspects it has always seemed strangely familiar. I know that I took long journeys on it in days when travelling was not as swift and easy as it is now. . . .

The most strange and impressive of all these echoes of the illimitable past, however, came to me in South America. My husband and I had occasion to stay for a time in the province of Salta in the north of the Argentine. The day after our arrival we were out riding and came upon the ruins of an ancient Jesuit settlement. There was an eerie fascination about the place. It had been destroyed probably about 1767, at the time of the expulsion of the Jesuits, those subtle strangers from Spain who for two centuries had ruled this savage but rich and fertile country. Even in the silence of decay this former stronghold of theirs still seemed to breathe forth power and indomitable purpose.

We drew rein and looked at it. At last my husband said, "I wonder what it was like long ago, when all those walls were standing?"

My voice, when at length I replied, hardly seemed like my own.

I described buildings of which there was practically nothing left . . . an encircling wall . . . and a church tower dominating all. . . .

"Imagination!" my husband laughed, and imagination I suppose most people would have considered it to be, but a few months later I saw a picture of the settlement as it used to be in olden times, and its aspect was exactly as I had described!... How can this be explained? Coincidence? Perhaps...

All the time I remained in this district the strange sensation of possessing pre-acquired knowledge of it was with me. I seemed to know by instinct points about the landscape, such as the bends of the river and where the best crossings would be found. My husband called it "a wonderful sense of country," but was it that? Was it not because, centuries ago, I had been there before?

The scene of one of my novels is laid in that same romantic country of the Andes. The heroine is a Roman Catholic, and her strict adherence, in the face of disaster, to the tenets of a Church whose teachings on the indissolubility of the marriage vow and the negativeness of divorce are so definite and irrevocable, is the principal feature of the story. More than one reviewer commented on the force and clearness with which the Roman Catholic view is presented, in spite of the fact that, as they gathered from various little interspersions of dissent, the author was not of that persuasion. I am not, and never have been, in this incarnation a Roman Catholic, but I am firmly convinced that I was one in a previous existence, and that perhaps is the explanation.

Unfortunately, or perhaps fortunately, these memories of the past are never complete—always fragmentary, vague, confused. My own, perhaps, are more definite than most people's. Almost everyone, however, I think, is haunted at times by a queer sense of something familiar about the unfamiliar—of actions done, of things seen, which they know have never actually entered into their experience in this life. But the feeling is there, deep down. Then again, among the people with whom one comes into contact, occasionally one has the strange sensation of having met someone before. . . . Where? When? Not in this life, but in some

other. . . . The feeling is always strongly mutual. There is a keen pleasure in meeting these people, in discussing, in trying to recall the parts we played long ago. It diminishes the loneliness that every soul experiences in its passage through this world.

After all, the belief in reincarnation is natural, one might almost say inevitable. It explains many things that would otherwise be inexplicable. The babe that dies in infancy; those who are cut off in early youth. It is but reasonable to suppose that they will pass through this world again. Not in one life, even of the full allotted span, can one learn all that one has to learn. It is quite obvious that the people around us are in different stages of progress. Some through the furnaces of many existences have burnt the dross out of their natures. These are the characters that here and there stand out by their nobility and unselfishness. Others again are quite obviously making their first blunders./

How many times do we live? That depends upon how long it takes to purge us of the great besetting sin of selfishness which is at the root of every other sin. We are all struggling upwards, struggling against the evil within us, against circumstances working our way through stress and difficulty towards the goal of ultimate perfection.

# MIRACLES UNAWARES

By S. STANMORE

MY early home was situated in a sparsely populated district in the North of England. My father's elder sister, a worthy and very capable woman, who lived about six miles away, was in the habit of driving over with her husband to spend the day at our house, at almost regular intervals throughout the year, from the time of my first recollection up to about when I was in the middle of my teens. It was therefore a very memorable occasion when we had the sudden news of my aunt's death, in the prime of life, and after an illness which had aroused no alarm until just before the end.

Her husband, a kindly and religious man whom we all much respected, was terrribly distressed, and as the weeks passed on after the funeral, he seemed to be sinking more and more deeply into a state of depression from which he could not free himself. My parents were much concerned and did all in their power to help him, but without apparent result. Some months later, however, he decided to come over and spend the day with us again as of old. When he arrived we saw at once that he was better and more like his old self than we had seen him since his wife's death. My mother, noting this, expressed her pleasure at the change, for his own sake and for the sake of his family, and warmly commended the resolution by which (as she supposed) he had regained reasonable cheerfulness after his loss. He heard her in silence and then said, "Yes! There has been a lightening of my sorrow, or I could not, I think, have borne up until now; but it did not come by any effort I could make or any resolution I could show. It was an act of God."

We waited to hear, and he went on to tell us how life itself had seemed to be passing away from him day by day as though a wound were biceding and could not be staunched. No help came to him from any of the means to which he had always turned in the past, nor could he find relief, under the awful depression which had fallen on his mind, by considerations respecting his home and those still left to him.

At last, one day when he was feeling unable to continue the struggle longer, he was seized, whilst out walking in an endeavour to distract his thoughts, by a strong desire to go back to the old sleeping-room, in which his wife had died, and which he had not since occupied.

He could not account for the desire, which became more insistent as the day wore on. In the evening he mentioned the matter to his daughter, asking her to get the room ready for him again to sleep in. It was too late to prepare the chamber that evening but she promised to have it in readiness for the next night.

During the whole of the next day the thought of the room was in his mind, bringing with it an expectation, how arising he could not tell, of some kind of relief or comfort which was to meet him there.

When the evening came he took possession of the room with the first feelings of renewed hope in his heart that he had known since his loss.

Being worn out he slept almost immediately, and did not wake until early dawn. He found himself lying on his back looking towards the foot of the bed, and there, looking most earnestly upon him with the most tender and comforting expression he had ever seen on her face, stood his wife. He was unable to move, but lay murmuring over and over again, "O, my dear Saint; O, my dear Saint," until slowly she passed from his sight.

He rose refreshed with hope and with confidence renewed, knowing that in some way his wound was healed. Sorrow of course was there still, but the sting was taken out of it and had never returned.

That comfort, or "healing" was, of course, the significant feature of the story, and a little later this significance was deepened and confirmed by an experience connected with another person which became known to me.

The vicar of our parish had lately died, but his widow, having a house of her own in the village, continued to reside there. Always a frequent visitor at our house, this social intercourse after her bereavement gradually ripened into personal frienship, and it was then that she told me her story.

She and her husband had often talked of what might lie "beyond the veil," and had made an agreement that whichever of them went first should endeavour to communicate with the one left behind. He died when her youngest child was barely a year old, and besides her sorrow and loneliness, she had causes of disquiet arising from other circumstances, and was hardly

able to bear up under her burden. She thought continually of the agreement with her husband, and earnestly desired some token of remembrance, but never obtained the least sign of it until she had almost reached extremity. One day, whilst walking in a country lane, an unusually severe fit of depression came over her—a depression so terrible that she could only bow her head down on her hands and *pray*—she hardly knew whether to her husband or to God—for some kind of help.

As she raised her head again, a bright light arising from no apparent cause flooded all the lane wherein she stood, and as it passed away again she felt that by some means beyond her understanding her trouble was assuaged; nor did it ever return to any extent beyond her power to control, and not only was her sorrow healed, but the untoward circumstances which had greatly deepened it proved also manageable when she again endeavoured to deal with them.

I may say here that the lady had never before been subject to influence of that kind, nor had she the slightest connection with psychic or spiritualistic matters.

This second story deepened the impression which had been made upon me by the first, and I began to perceive that, all unknown to us, there are laws which govern prayer.

In each case there was extreme distress of mind driving the sufferers to crave vehemently for relief, and there was the *instinctive* turning to the Source from which it was obtained; and I believed (and believe still) that, under the guidance of those two mighty influences—Great Need and Great Desire—they unwittingly touched an unseen spring and wrought a miracle within themselves.

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

#### ON IMMORTALITY.

To the Editor of the OCCULT REVIEW.

SIR.—The letter of Claude Trevor interested me because I, too. have thought much on the subject of immortality. At first I agreed with those who said we could not prove it, but have since come to believe that it is a great—I think I may even say holy—and wonderful truth. Soul I think of as the spirit-body, the spirit itself being the innermost part of every human being, that "something of God in every man" that George Fox the Quaker so often speaks of. This spirit cannot die, but must eventually return to God Who gave it. But how about the interval? We are, individually, like a drop of water on the seashore, for the moment separated from the ocean. By ever aspiring heavenwards, and becoming more and more spiritually minded, we shall, I believe, become absolutely selfless, conscious of nothing but God, till eventually we are absorbed in God. But this is not to lose our individuality. It will be like the drop of water when absorbed by the incoming tide, which then becomes conscious of the wonders of the endless ocean, and though absorbed by the ocean still conscious of self, though selfless.

Yours sincerely,

A. S. W.

### SURVIVAL AND IMMORTALITY.

To the Editor of the Occult Review.

SIR,—Mr. Claude Trevor's "Inquiry" in your last issue is an excellent example of the confusion of thought and language which exists so generally in reference to the above subject.

The statement that proof of survival is not proof of immortality is not "a contradictory assertion" to the teaching that "we all have souls and that such cannot perish." Proof of survival is just—proof of survival, and nothing more. If immortality means endless life, how can there possibly be any proof of that? It can in the nature of the case be only a doctrine, or a belief, or a faith, based either on accepted divine authority, or else on philosophical grounds. There appears to be plenty of "spiritualistic" evidence that animals have a psychic or astral survival; but I am not aware that anyone has for that reason ventured to grant them immortality.

We may safely postulate on philosophical grounds that nothing that is *phenomenal* is immortal: nothing, that is to say, that falls within the categories of time, space, and causation, even though any particular phenomenon may last for thousands or millions of years—a Solar System for example.

If man possesses an immortal *soul*, that soul must be something that transcends the phenomenal *personality* which commences its existence in *time*. Nothing can be more absurd than to postulate that the soul can commence its existence when the man is *born* on this lower physical plane of the phenomenal universe, and yet can then continue its existence for ever and ever.

Both soul and spirit are terms that are very loosely used, and so much attaches to them that belongs to a theology now obsolete with all thinking persons, that it is difficult to use them without misunderstanding, or the necessity of a long explanation. Still, it should not be beyond the comprehension of any open mind that the physical body, and perhaps also a mental body—in fact any and all phenomenal bodies—are simply vehicles of the immortal soul or spirit, in or through which it acts and experiences in the phenomenal world; overshadowing them rather than identifying itself with them.

But of pure Spirit (pace Sir A. Conan Doyle) itself we must postulate that:

"Never the spirit was born; the spirit shall cease to be never; Never was time it was not; End and Beginning are dreams! Birthless and deathless and changeless remaineth the spirit for ever; Death hath not touched it at all, dead though the house of it seems!"

Spiritualists—and Christians also—do not appear as yet to have learnt that the psychic or astral body in which the individual functions after the death of the physical body, is no more the immortal soul or spirit than is the physical body; and proof of survival of that part of the phenomenal personality is no proof of its immortality. To call it a 'spirit' is simply a survival of the old theology which recognised only a material world where the individual commenced his existence, and a spiritual world, entered immediately after death—or perchance after a long 'sleep' until the Judgment Day—when his existence continued for ever and ever.

How much spirituality is there in the phenomena of the séance room? As you, Sir, rightly remark in your editorial notes: "Of the psychic realm itself, spirituality cannot be accounted an attribute."

Yours faithfully, W. K.

## BIBLICAL AND ASTROLOGICAL PROPHECIES.

To the Editor of the Occult Review.

SIR,—The following extract from a short leader which appeared in the London Morning Post, July 13th, 1927 (not a paper that makes a feature of horrors and disasters), gives a list of this year's principal calamities:

"Since the beginning of the year, earthquake, flood, and tempest, separately or combined, have almost continuously demonstrated how insecure is the tenure of man's life upon this fifth-rate star. In January there were earthquakes or earth tremors in Japan, Mexico, the south of France, Portugal, and on the East Coast of England. A tornado swept the United States in February, and there were seismic disturbances in Kamschatka, Shanghai, California, Central Europe, and the Channel Islands. In March occurred the disastrous earthquake in Japan, in which some 3,000 lives were lost and 7,000 people injured. In April, shocks were felt in South America, the Philippines, Johannesburg, New Zealand, and Central Europe, followed in May by an earthquake in China, in June by shocks in the Crimea and on the East Coast of the United States, whose territory was already devastated by the floods of the Mississippi. Last week came the news of the flood in Saxony, and on Monday there was an earthquake in Palestine."

Surely this list should be enough to suggest to Mr. E. J. Coppen that there is rather more in the calculations of Sepharial then he seems to think, judging from his letter in your colums.

And as to not a sand-bank having been shifted, well, I am not in a position to say much about sand-banks, but I do know that the cable companies' work has revealed alterations in the depths of the Atlantic on a rather generous scale. I have not the reference at hand, but my impression is that one such variation of depth amounted to about two miles, in the direction of shallower water.

Yours truly,
GRAHAME HOUBLON.

### THE MITHRAIC MYSTERIES.

To the Editor of the Occult Review.

SIR,—According to Porphyry (De Abstinentia, ii. 56 and iv. 16) there were once several elaborate treatises setting out the forms and principles of the worship of Mithras, and these have been destroyed, probably by the Christian Church. I think it will be agreed that it is a pity. There is no need to argue the question of their religious value; it is enough to say that gain, and not the loss of knowledge, is the purpose of evolution and incarnate experience.

Is it useless, I wonder, to suggest that the knowledge we once had of this subject should be restored to us by a practitioner of automatic writing? Somewhere it must exist. Possibly Mr. John Alleyne might find it for us. In the course of his work in connection with the lost chapels at Glastonbury he tapped several veins of wisdom that were not Christian in the narrow ecclesiastical sense of the word. I hope this suggestion will somehow come to his notice. It doesn't seem to me that there should be any special difficulty about such an

operation, or that the worship of Mithras should be per se any more difficult of access than the foundations of the abbey at Glastonbury.

A certain Theosophist to whom I made this suggestion objected to it on the ground that the proper scope of such a faculty as automatic writing is to give us a hint of wisdom to come rather than to raise the ghosts of lost knowledge. The answer is simple. Some men can proceed by leaps, but most must have a ladder. It is not easy to see whence this ladder is to come if not out of the wisdom of the past. Perhaps it is true that the seed of all needed wisdom is in the Christian religion; if so, the reign of the Christian Church has obscured it very thickly for many of us. This is the penalty of the Christian victory over its greatest rival, and there is nothing unreasonable in supposing that Mithraism, to compensate us, should have retained the advantages of defeat. By that phrase I mean that it probably never changed from being the expression of the religious attitude of the people toward God, to become (or claim to become) the expression of the religious demands of God to the people.

I hope very sincerely that some automatist will at least notice this suggestion and take it seriously enough to explain publicly his reasons for rejecting it, if he must reject it.

Yours faithfully, P. WESTON EDWARDS.

# H. P. BLAVATSKY AND ALLEGED MEDIUMISTIC COMMUNICATIONS.

To the Editor of the Occult Review.

SIR,—My attention has been called to a review of a booklet purporting to be a record of messages received by our late Teacher through a spirit medium.

I was personally acquainted with H. P. B. for many years, and attended at her cremation; and can bear witness to the fact, with many others, that she emphatically stated on several occasions that as she considered it possible that after her death some medium or other might possibly feel moved to improve the occasion and inform the world that they had received a communication of some sort or another, whether as a further enlightenment of her teachings, wise or otherwise; that all communications purporting to emanate from her were fraudulent, and of no value, as she would never employ such means of communication.

The history of spiritualism is full of these impersonations, and it is no uncommon occurrence to witness some comparatively humble medium blossom forth as the mouthpiece of a notable personality, and endeavour to use borrowed plumes to clothe their individuality.

However, I feel it incumbent to make my protest, as the gratuitous statement is made that the method of imparting Truth in the future is to be by mediumistic control, under the ægis of Spiritualism.

I am, yours etc., F. L. GARDNER.

#### WHO WROTE THE MAHATMA LETTERS?

To the Editor of the OCCULT REVIEW.

SIR,—For the comfort of those who believe in the integrity of William Q. Judge and who may be dismayed by the claim of Mr. G. R. S. Mead, in the Occult Review, that Mr. Judge made a full confession to him of having forged Mahatma messages, permit me to place side by side with Mr. Mead's present statement what he wrote in his "Letter to the European Section," February 1st, 1895, which was written after the London conference and after Mr. Judge had returned to America. This letter was issued as a circular by Mr. Mead, and also published in Lucifer, February, 1895. The italics are mine:

Mr. Mead, Feb. 1st, 1895.

Mr. Judge also refused all private investigation. I and others who had previously stood by Mr. Judge unfalteringly, and proved our whole-hearted confidence in a way that cannot easily be understood by those who were not present during the trying months that preceded the Committee, could get no straightforward reply to any questions... Mr. Judge could not be persuaded to face any investigation.

Mr. Mead, Feb. 15th, 1927.

I would believe no word against him till he came over to London to meet the very grave charges brought against him and I could question him face to face. This I did in a two hours' painful interview. His private defence to me was, that his forging of the numerous "Mahatma" messages on letters written by himself, after H. P. B.'s decease, to devoted and prominent members of the Society in the familiar red and blue chalk scripts, with the occasional impression of the "M" seal, which contained the flaw in the copy of it which Olcott had had made, was permissible, in order to "economise power," provided that the "messages" had first been psychically received.

If what Mr. Mead wrote in 1895 is true, obviously the statement of to-day must be untrue, and Mr. Judge made no such confession. It would seem that Mr. Mead, in the interval of thirty-two years, has built up a fiction in his mind which passes with him as "recollection." In any case one feels prompted to take what he writes in his present article with a grain of salt, and a very big one at that.

Yours very truly,

H. N. STOKES, Editor, The O.E. Library Critic. To the Editor of the OCCULT REVIEW.

SIR,—Six months after the publication of my letter on Madame Blavatsky and *The Mahatma Letters* in your magazine, Mrs. Besant has done me the honour to refer to it in the July issue of The Theosophist. As the prolonged and interesting correspondence was initiated and continued in your pages I feel it would be unkind and irregular to transfer it to Mrs. Besant's organ, where, indeed, I cannot feel it is likely to be concluded. I, therefore, trouble you with another letter.

I quote the essential passage first, as follows:

"It is not therefore surprising that Mr. Hare bases his final rejection of her [H. P. B.'s] work and of her Masters on the letters which give half the side of a correspondence between her Masters and Messrs. Hume and Sinnett. They are, naturally, difficult to follow by those who have not read the letters to which they are answers. They have, however, convinced Mr. Hare that they were not written by the Masters, and that there no such Beings."

I agree that the letters are "difficult to follow" by those who have read only one side, but in this I am not peculiar, for letters written by Messrs. Hume and Sinnett to the Masters would presumably have found their way to the icy mountains of Tibet. There can be no point, however, in indicating the disadvantage in which I am placed in only having seen one side of a correspondence, unless someone else has seen both sides, and consequently is more fitted than I am to be judge of their contents. I must conclude that Mrs. Besant has seen both sides, and is thus in a position to correct me. But where has she seen the letters—for I can readily believe she has seen them—except in the archives at Adyar? This proves, out of the President's mouth, that the letters to the Masters fell into the hands of Madame Blatavsky, and supports my thesis that the supposed replies from the Tibetan adepts were composed by her.

Fortunately, I am able to support this view by quotations from two documents that have lately fallen into my hands.

- (I). A statement by Mrs. Besant read for the information of members at the Third Session of the European Convention of the T.S. on July 12th, 1894, contains the following words: "I believe that he [Mr. Judge] has sometimes received messages for other people... and has believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master the message psychically received... Except in the rarest instances, the Masters seldom wrote letters or directly precipitated communications."
- (2). Extract from a letter dated February 25th, 1892, from Mr. C. W. Leadbeater to Mr. W. G. John, General Secretary for Australia: "Remember that the letters to Sinnett and Hume were *not* written or dictated directly by a Master, as we at one time supposed, but were

the work of pupils carrying out general directions given by the Masters, which is a very different thing."

Here we have it clearly stated by Mrs. Besant thirty-three years ago, and by Mr. Leadbeater fifteen years ago, that the so-called *Mahatma Letters* were not written or even dictated by the Masters, and in Mrs. Besant's case the surprising phrase is used, "in the script adopted by H. P. B. for communications from the Masters." Am I not warranted in concluding that Madame Blavatsky was the "pupil" who composed and wrote the Letters?

Yours faithfully, WILLIAM LOFTUS HARE.

#### MEAT-EATING.

To the Editor of the OCCULT REVIEW

SIR,—I have been much interested in the letters on this subject in the Occult Review.

After thirty years of meatless diet, and intimate correspondence with tens of thousands of people during these thirty years, I think that a few notes may be of use.

- (I). Mere abstinence from meat (or even from meat and alcohol, as is recommended according to "The Gospel of the Holy Twelve"), is not enough per se. There is needed, besides, an avoidance of other errors of diet: for instance, such errors as excess of ordinary white sugar, and excess of acid fruit, strong tea and coffee, and so on. There is needed, besides, balance in the diet, especially in the direction of a predominance of alkaline or anti-acid factors. And there is needed, of course, the right mind and spirit.
- Unfortunately, many ardent "vegetarians" see their abstinence from meat out of perspective, and appear to conclude that this abstinence in itself ensures, *ipso facto*, a large number of blessings.
- (2). Again and again I have found that, whatever may be the first motive which leads people to give up meat—whether it be economy, or humaneness, or the desire to cure some trouble, or the desire for athletic endurance, when once the habit is started, provided that the diet is well chosen, the other motives are likely to be added. Thus, a well-known sportsman first took up diet on hygienic grounds. Afterwards he found that the humanitarian motive became the strongest.
- (3). The good results of abstinence from meat, provided that the proper food-bases be taken in place of it as mainstay foods, are extraordinarily varied. Very few people who have not studied the matter have any idea of the all-round blessings which come from a balanced meatless diet.
- (4). But the worst of it is that, when people try to give up meat, they often do not study what are the meat-substitutes. They simply rush into a meatless diet, giving up meat, and eating more of the rest;

and "the rest" largely consists of devitalised vegetables, with their juices boiled out of them and thrown away, and very likely devitalised white flour and sugar.

The fault rests largely with the word "vegetarian," which, to ninety-nine people out of a hundred, means a diet of vegetables. Such a diet is not recommended for ordinary people.

Yours faithfully, EUSTACE MILES.

#### DIET AND SENSITIVENESS.

To the Editor of the OCCULT REVIEW

SIR,—Your correspondent signing "Grahame Houblon" says: "... low astral entities swarm about slaughter-houses and butchers' shops attracted by the blood, and ... grave danger may be incurred from them. Undoubtedly, if the person involved has by any practice\* laid himself open to invasion by such things, avoiding butchers' shops and meat-eating will not save him. Others, who are not thus open to attack, would seem to be in no more danger from this direction than they are from the attentions of tetanus bacteria, when they have no wound through which the microbes can enter."

But is it not correct that the student, when working on right lines, sharpens up and quickens every faculty he possesses? That every sense becomes keener, more acute—and vivid, more highly sensitised? This must make him more accessible to outside influences, whether good or bad.

Without any of those pernicious practices which break down the protecting doors or sheaths of the personality, doors normally shut against astral invasion, those sheaths or doors become—in occult training—far more susceptible to being broken down than in the absolutely untrained person. The student, at any rate the student who has not advanced very far, must make a conscious and deliberate effort to repel these low entities, if he goes to an environment which they frequent.

Those who are in the least danger from attack would seem to be the normal, healthy people to whom "occult" is an unknown or meaningless term. Reason would argue that the highly trained are also immune, but if so, why is it that the fully trained "yogi" cannot live in the world, because its coarser vibrations would shatter him?

Man's goal is union with the Infinite, but each step on that upward spiral path makes him what doctors call more "highly strung." How resist the breaking point? Must we surround ourselves continuously and permanently with a protective aura?

This seems to me a very real problem, to which the unsatisfactory answer, that to avoid this danger we must not desire to grow spiritually, is the only one I have yet heard.

Yours faithfully, R. E. BRUCE.

<sup>\*</sup> Italics mine.

### PERIODICAL LITERATURE

THE last issue of PSYCHE, in almost every article, must be described as the work of specialists for and on behalf of specialists; those who would read it but are not of this category will require a Greek lexicon for light upon words which appear to have been coined since the last Webster came out, not to speak of the Oxford Dictionary and its vast array of volumes. It is not to be questioned that psychologists, pathologists, biologists, etc., who hold the fields of knowledge "in the foremost files of time" are entitled to decide on the kind of verbal mechanism which may make their meaning clear; but whether the truth of things can be reached only through all these clouds of formulæ is another question. In any case, and at the fact's value, it happens that the terminology of Paracelsus and "the dark disciple of the more dark Libanius Gallus" is simpler by comparison to ourselves; but if this statement is ruled out as nihil ad rem it will be our part to submit and assure the Masters of all these new sentences that, in the spirit of Marcus Aurelius, whatsoever is agreeable to them is agreeable to us in their agreeable debates. And we shall continue to read Psyche as an admirable intellectual exercise, having perhaps wearied a little of Hegelian dialectic and the metaphysics of Franz von Baarder. Mr. C. K. Ogden, the editor, has a dry and quiet humour: he shall speak to us more fully than he has in the present number on the science of symbols and the "special language or notation" which is the symbolism of each science. He is perhaps a little bit on our side, since he mentions the "verbal dope" which is destroying just now "the natural American sense of values." Mr. I. A. Richards, who is Fellow of Magdalene College, Cambridge, defines consciousness as "an affair of integration under difficulties" and believes that the universe "contains nothing so puzzling." The "oddest thing" of all is that we "know so little about it," though its definition is apparently possible. There is reason, moreover, to think that we are "becoming more conscious," which seems to suggest that we must be moving on a path towards knowledge. Might we get further perchance by the use of yet more "special language" and more "notation" yet, or, alternatively, if some even much of our symbolic baggage were heaved over among the rubbish? Dr. W. M. Marston, of Harvard and the Psychological Laboratory of Columbia, holds that "the phenomena believed by most neurologists to be imposed upon reflex arc conduction by synaptic influence are the very phenomena most closely resembling the usually agreed upon characteristics of consciousness." Having decoded this for our personal benefit, we are disposed to hope that it may be of use to Mr. I. A. Richards, because it is something surely to have caught the characteristics in our notation mesh; and one may hope

to get further presently. As all experts must surely love one another, they will be gladdened also surely when it is suggested that from time to time it may happen that they help each other. And this reminds us somehow of our own duty, which is to remember the "lay" reader: and in case he has been offered so far some overstrong meat, as well as in justice to one of our favoured quarterlies, it should be said that PSYCHE does not fail us, even on this occasion, to offer relief and refuge. The illuminating persiflage of Dr. F. G. Crookshank has often served: now it is Mr. Winthrop Parkhurst, who presents his personal findings on the dogmas of science in contrast to those of theology, the thesis being that there are "neither more numerous nor more grievous dogmas in the one temple than are found, upon due inspection, in the other." The discourse produces the evidence and drives it home, with a sense of joy in the doing. It sets, moreover, the special language or notation of St. Thomas Aquinas and Suarez side by side with that of Huxley and the chemist, to no special advantage of the two latter.

There are two points of view from which it is possible to approach Theosophical periodicals as they exist now among us, the first being that of their articles within and without the general Theosophical subject, those excepted, which belong to the second point, being all things concerning the advent of a World-Teacher and claims advanced on behalf of certain personalities in this untoward connection. Among those of the first class, the monthly editorial article which appears in THE THEOSOPHICAL REVIEW deserves an important place. touches upon many subjects, is always vital in the mode of their treatment, and conveys very often what may be called a quickening sense to those who read. There are words of this kind in the current issue concerning the Way of Peace, with United Italy as something of an object-lesson, leading on to the idea of Europe in similar bonds of freedom and to the vision of a federated world. . . . Theosophy IN INDIA is not as a rule of any considerable moment, and for those who stand, like ourselves, outside the movement, it is difficult to see why it exists at all, as THE THEOSOPHIST of Adyar seems to cover all the ground and is of very much more consequence than the little Benares publication, which depends a good deal, moreover, on borrowed matter. But it is justified occasionally of itself, and the last issue promises something unusual, for it contains a first instalment of Teachings of the Holy Twelve, by a native writer belonging to the religion of Islam. The Twelve in question are Ali and certain succeeding Imams, Ali himself being the "great disciple" of whom the Muslim prophet said: "I am the city of knowledge and Ali its gate." The teachings so far given concern the Supreme Being and breathe the pure spirit of Sufi Mysticism. . . . There are poems also at times, and THE HERALD OF THE STAR has one in its current number, entitled The Balance Sheet, by Mr. E. A. Wodehouse, which should be included among great religious poems in any English anthology. . . .

It may happen also, but on rare occasions only, that there is a serial story, and Mr. Michael Wood, who is known among theosophists, and perhaps also in wider circles, is publishing one in the The Theosophical Review. It is called White Island and tells of a boy who, even at six years old, suggests a state of luminosity to one observer, communicates to another by his mere presence a feeling that eternity is our "natural dwelling place," becomes conscious at twenty that "Something" holds and claims him, and that this something is God, a Power which flows down upon him and in which he feels to be drowning. At this stage he is described by another who sees him as "a crystal cup for Living Water." We are reminded of course of Copper-Top in The Joyous Adventurer of Miss Ada Barnett; but whether the one has been fashioned in the likeness of the other is not posed for our consideration: we are at the beginning only of the story about Réné Clinton.

And now in respect of alternate Theosophical concerns, so far as they unfold in the materials here before us. The official News and Notes, circulated in the British Isles, gives account of Mrs. Besant's plans for a continental tour and states that she will lecture in London, this coming October, on the work of the World's Teacher and some of its results. There is also a report of a seventeenth annual convention held in Edinburgh on July 2nd, and followed by a meeting of the Star in the East, when Mrs. Besant informed her audience that Krishnamurti's body was "not so much" used now by "the World Teacher," as it "had been on two occasions," but "rather that there was a blending of the two consciousnesses." It is some time since we ventured to forecast that the claims would grow from more to more, and it is obvious that things are beginning to move rapidly. Meanwhile a few verses of this highly inspired personality are published in THE HERALD OF THE STAR under the pleasant familiar title of My Beloved and I are One. They belong to that new school which follows the line of least resistance and has abandoned therefore the trammels of measure and rhyme; but the specimen before us corresponds to what was once described derisively as "prose cut into lengths," while the subject-matter is mere echo and reflection of Sufi symbolism, with the meaning petered out. It is hollow enough, as at Ommen, to have heard the voice and found no word therein; but here is neither word nor voice.

The Sufi Quarterly has entered on its third year as "a philosophical review" and is still published as well as printed at Geneva. It appears, however, to represent a Sufi Movement in London, and is not unconnected with a Summer School which meets in the vicinity of Paris, being a foundation of the late Inayat Khan. In Geneva itself there would seem to be a Publishing Association only; but it must connote a centre of interest, however small. As a fact, lectures are delivered occasionally, for they are printed in the quarterly review.

We mention these matters in order to clear the issues and discover, for ourselves and others, where the undertaking stands. There was surely never a publication dedicated to an important subject which has been conducted on such inscrutable lines. The last issue has various advertisement pages; but it indicates no distributing London Agency beyond the address of the Movement mentioned above, and this is in Westbourne Grove, far from the book centres. It happens at times with ventures of this kind that the position on the external side is reflected from things within, and THE SUFI QUARTERLY is another case in point. Our sympathies have been with it from the beginning and our desire for its success; there is not only room for such a publication but a wide field corresponding to a real need. As, however, an elementary business knowledge is not found in its arrangements, so it fails to meet the need, and thus cover the field, for want of adequate equipment: in a word, the review exhibits no scholarship respecting its own subject. Being produced with considerable care, it looks quite well: but the pages are filled as best the editor can, in such a place as Geneva. The result in the present number is that we who are seeking knowledge on Sufi literature and Sufi history find the place of honour allotted to a long extract from an American work on Buddha. This is followed by another extract, being one of Prof. Browne's translations from the Persian. We have every opportunity of knowing these things at first hand, and so also the further citations which eke out the issue. A "philosophical review" is not a mere anthology, and the official organ of a Sufi "movement" should have discovered long since that the real matter of the work was not in "the late Pir-O-Murshid Inayat Khan," while the editor's lectures, delivered in Geneva, are amiable and pleasant enough, but they are "about it and about" only.

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH has an excellent biographical notice of Joanna Southcott, and Mr. G. E. Browne concludes his study of stigmatic phenomena to which we have referred previously. It embodies a careful review of the whole subject in the light of its chief examples, with a critical account of scientific and other explanatory hypotheses, that of unconscious auto-suggestion being apparently the direction towards which Mr. Browne inclines. Curiously enough, we learn that it was propounded first of all by St. Francis de Sales in respect of St. Teresa. Mr. H. Ernest Hunt offers a working theory regarding sleep phenomena, namely that man is formed of (1) a natural body; (2) a living soul, or psychic individual; (3) a pure spirit, using the soul as its vehicle. The key of dreams and other events in sleep is to remember that "the night-time of the body is the day-time of the soul." . . . We have received the first number of L'ERE SPIRITUELLE, which has a plan to acquaint the occultists of Paris with the pretended Rosicrucianism of Max Heindel. There is an article on Rose-Cross" philosophy" which is "false in seeming and fictitious in story," as usual.

### REVIEWS

THE OLD TESTAMENT AND MODERN PROBLEMS IN PSYCHOLOGY. By Major J. W. Povah, B.D. London: Longmans, Green & Co., Ltd. Price: Paper covers 3s. net, cloth 5s.

MAJOR POVAH has a strikingly original mentality, and if it sometimes runs away with him into his own hypotheses, one can face the cold blast with equanimity because whatever this writer says is never hackneyed or unrefreshing. As a psychologist he treats biblical problems with breadth of outlook and a modern mind freed from bias and scientifically dispassionate. Also he is a true believer, and enjoins us again and again to worship the True and Only God. He sums up the doubters and mockers of to-day magnificently in this passage:

"Men's refusal to face Yahweh's (Jehovah's) true character leads to the perversion of the energy for worship with which he has endowed them. They worship a caricature of Yahweh; but the energy with which they

worship this caricature comes from Yahweh himself."

A knowledge of Hebrew and the classics has further authorised and endowed Major Povah in the capital discharge of his present task and theme.

REGINA MIRIAM BLOCH.

THE RETURN OF GLORIA. By Jessie A. Davidson. London: Andrew Melrose. 7s. 6d. net.

It does not need the publisher's reminder that Mrs. Davidson is the author of another Malayan romance to assure us that she knows Malayas well, for she reproduces its Oriental atmosphere with great felicity in the novel at present under discussion, and writes of this Oriental milieu with the same familiarity as Sir Frank Swettenham. Here, however, praise must end, for the book is extremely slight and improbable. Alice Perrin has treated the same question, albeit in an Indian setting, far more powerfully in her book The Stronger Claim.

The best characters in the novel are the young Malay, Nayan Rasheed, and the aged native who dabbles in witchcraft by resorting to that age-old rite of melting wax images and burning or impaling them. This touch of occultism may interest readers, but otherwise The Return of Gloria seems rather a purposeless performance.

REGINA MIRIAM BLOCH.

WHERE IS HEAVEN? By Ben Adhem. (Allen Clarke.) Palatine Book Company, Blackpool and London. Price is. net.

THE style and spirit of this little volume are calculated to disarm the captious critic. It is so colloquial, so homely and so cheerful, and all the writer's quotations from the ancient Greek sages, from Dante, Milton Swedenborg and the rest, utterly fail to impart to it even the semblance of a formal literary treatise. Through chapters on the idea of Heaven in Celtic and Druidic teaching, Egyptian and Babylonian myths, the recorded sayings of Christ sayings of Christ on a future life, and the symbology of the Apocalypse, Mr. Clarke's ready pen flows artlessly on. We pause awhile in our hurried

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flight to consider the evidence of modern spiritualism and the trancevisions said to be experienced by the writer's wife, and, finally, we are invited to hear the conclusion of the whole matter: "Neither I nor any other man or woman can tell you exactly where Heaven is, but I can tell you where the key to it is. . . . It is in your own soul or spirit . . . a little invisible key, the key of spiritual progress."

In his "Postscript," on page 60, Mr. Clarke takes us into confidence regarding the genesis of this book. "These chapters first appeared serially in the Liverpool Weekly Post." And he goes on to tell us how they were written during the long and serious illness of his wife, and how "it did seem a little bit queer to be writing about the Next World under the shadow of the Invisible Reaper." It is, however, easy to guess that it must have been a big solace and distraction; and we have not the least doubt that a great number of those who read these genial and hopeful little articles in the Liverpool Post will be glad to possess them in this cheap, handy and clear-typed form.

G. M. H.

LES SECRETS VIVANTS. Par Luma-Valdry. Preface by Edouard Schuré. Paris: Bibliotheque Chacornac, 11, Quai Saint-Michel. Prix 6 francs net.

A series of impassioned and well-written essays on the esoteric tradition as it relates to human nature and human destiny, and to the dogmas of Revealed Religion.

Madame Luma-Valdry's style is dithyrambic and emotional; so that her prose seems deliberately to strive after the effects of poetry. Here and there her decorated phrases attain the peculiar beauty which (more correctly than we often realise!) we are accustomed to term magical and enchanting. The reader feels himself under the spell of the vision conjured up for him, and becomes, as M. Edouard Schuré says in his Foreword, conscious of a new kind of communion establishing itself between the human soul and the Invisible Infinite.

As all students of the spirit of languages are aware, there are fundamental difficulties in the faithful translation of a French book into English, and it is quite possible that some of the subtle charm of Les Secrets Vivants would vanish in an English rendering. But, all the same, we should like to see an English rendering! There must be many earnest and devout folk, theosophists and others, who would welcome this book as a companion of their daily meditation; and perhaps it is not too much to hope that, in an anglicised form, it might be adopted by some few Anglican church-people as a new and stimulating "Lenten Manual." The chapter entitled "Le Rayon Fulgurant," which deals mystically with the Passion, and follows, with exquisite reverence (though in heterodox. fashion!) "the sad and sinister stations" of the Dolorous Way, seems to us pecularly appealing.

G. M. H.

On Behaviour to the Dying. By Edith Lyttleton. London and New York: G. P. Putnam & Sons. Price 9d. net.

This essay is one of several, by various authors, which appeared in a volume entitled Survival, and is now reprinted as a separate brochure,

Mrs. Lyttleton touches on the various ideas relative to death and the after-state of the soul, and of the vagueness too often surrounding the attitude of mind of those whose hearts are torn by the loss of some loved one. She adds: "It is my firm conviction that the days of that vagueness are slowly passing away, and the time gradually approaching when we shall know not only that our dead are not dead, but that they can still be near us and influence our lives. . . . I also have a hope that communication between the living and the dead may become more frequent."

Mrs. Lyttleton points out how necessary it is for those watching the passing forward of a human soul, however much sorrow may be wrenching their hearts, "to help by complete self-abnegation and prayer. There should be no vibration of agony or yearning; nothing but peace and

calm and a selfless attempt to speed the traveller forth."

A careful reading of Mrs. Lyttleton's wise and serene counsel should help to strengthen and console those who are called upon to stand outside the little white gate while a loved one is passing within its portals to that condition of life wherein we are assured "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." A glad certainty that the larger outlook of freed souls enables them to see beyond our earthly griefs!

Edith K. Harper.

THE HUNTRESS HAG OF THE BLACKWATER. A Medieval Romance. By Sir Harold Boulton, Bt., C.V.O., C.B.E. Illustrated by Doris Burton. London: Philip Allan & Co., Ltd., Quality Court. Price 4s. 6d. net.

The old, old allegory of the human soul, errant and tempted, pursued by the Legions of Hell, which ever lie in wait for it, is the theme of Sir Harold Boulton's powerful and polished verse, no less powerfully illustrated in

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The author traces the spiritual history of one who, almost demented by grief for the earthly loss of a beloved wife, seeks vain solace in the lurid enchantments of sensual existence, wherein the Huntress Hag almost persuades him that she is indeed in very truth his "loved Ellaine" come back to visit him in earthly form. Despite the monitions of his guardian Angel, he all but falls to the temptress, but is saved by his own despairing appeal to the Holy Trinity. At once follows the awakening; and the pursuit of the soul by the demon pack, with the Seven Deadly Sins and the Huntress Hag at their head. Horrible is the chase, until, with "strength all spent, in stark despair," the stricken soul stands at bay and faces its pursuers. The Huntress, in a last effort, dons again the mask of beauty, but this time "Hate peeped through Love's thin disguise," and a cry for heavenly aid brings its unfailing answer. Quickly follows the exorcism of evil and the inevitable anguish of repentance. Melodious bells peal down the valley, and above their silvery clangour angels are singing. Ringing through earth and sky resound the glad tidings:

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THE DISTINCTIVE CONTRIBUTION OF THEOSOPHY TO CHRISTIAN THOUGHT. By the Rt. Rev. J. I. Wedgwood. London: Theosophical Publishing House, Ltd. Pp. 24. 6d. net.

We have here the Blavatsky Lecture delivered at the Annual Convention of the Theosophical Society in 1926. Bishop Wedgwood treats a large subject with a clearness and conciseness that are admirable. He admits that the ideas called Theosophical are not by any means found only within the precincts of the Theosophical Society, but, he adds: "I do affirm that theosophy as a coherent system of thought brings a new meaning into Christian teaching." This claim he succeeds in substantiating very fully in the course of his twenty-four pages.

One particularly interesting paragraph deals with the "God Without" and the "God Within." After showing how, in old-fashioned religious teaching, God was invariably shown and thought of as external to man, and how a wave of mysticism, laying stress on the Immanence of God, swept in by way of reaction, and swung the pendulum too far in the other direction—as in much "New Thought" and "Higher Thought"

literature—the author continues:

If people are taught to look for everything inside themselves, they tend /to become self-centred and to lose their sense of values. Theosophy, with its doctrine of the macrocosm and the microcosm, introduces an element of sound commonsense into this welter of emotional subjectivism. . . Our life is but a slow and gradual process of unfolding the flower of Divinity within ourselves, and that Divinity is often more unfolded in other persons than in us."

This small booklet can be unhesitatingly recommended to all who wish to know how the system of thought known as Theosophy stands in relation to Christianity to-day.

THE SIXTH SENSE. A Physical Explanation of Clairvoyance, Telepathy, etc., etc. By Joseph Sinel, with a foreword by Macleod Yearsley, F.R.C.S. Pp. 177. London: T. Werner Laurie, Ltd. 6s.

Mr. Yearsley states that Mr. Sinel has been a life-long student of truth, and Mr. Sinel himself claims that this book is the result of forty years' study and experiment. He is a psychic himself and relates some really remarkable experiments that he has made, but without sufficient detail for them to be of great evidential value. Perhaps the most striking are the descriptions and illustrations given of experiments in telepathy made for over eight years with a young girl. Those, reproduced, show a quite remarkable similarity between the drawings made by the operator and those made by the percipient; but the accuracy rapidly decreased with increasing distance between the two. Nine miles' distance seemed little obstacle, but at two hundred miles they were a complete failure. Mr. Sinel seems wholly unacquainted with any other literature on this subject or even with the now classical experiments made between Miss Miles and Miss Ramsden, recorded in the S.P.R. Proceedings. Apparently, indeed, he has never heard of the existence of the S.P.R. or seen any of its publications, for he confidently says that no observer but he himself has ever tried to find whether any physical cause may not explain all occult phenomena!

The main purpose of this book is to declare Mr. Sinel's belief that all

living creatures, plants and animals as well as mankind, possess a sixth sense, shown in the haming instinct and sense of direction in insects, birds, etc. In man, this sense, he claims, explains telepathy, clairvoyance, etc., while hypnotism he considers "the alpha and omega of spiritualism"! This sixth sense is, in his belief, located in the obscure pineal body, which is larger in the child than in the adult. The function of this pineal body he declares to be the "reception of etheric rays that elude the ordinary senses. . . . This little mass is the seat of the mysterious faculties which . . . we term Clairvoyance and Telepathy." Mr. Sinel's experiences are of far greater interest and value than his theories, and we can but wish that he would continue these with the greater precautions and safeguards so carefully observed in other recorded experiments along the same lines.

ROSA M. BARRETT.

THE ARYAN ORIGIN OF THE ALPHABET. By L. A. Waddell. London: Cuzac & Co. Price 7s. 6d. net.

THE object of this book is to show that our alphabet is derived, not from the Phœnician, as is generally supposed, but from the Sumerian. This theory derives from, or is parallel with, Mr. Waddell's hypothesis concerning the Phœnician origin of the Britons. To prove his contention Mr. Waddell prints in this book elaborate comparative tables of most of the known alphabets, and attempts to show the gradual development of the power of the various letters. It is difficult to comment on the author's views without reproducing one series, at least, of these comparative letters. As this is here impossible, I must merely observe that Mr. Waddell's process of reasoning is similar to the famous instance of the man who, challenged to break a faggot, did so by opening the faggot and breaking the sticks in it one by one. In the same way, Mr. Waddell is convincing enough with regard to any particular letter, but far from equally convincing taking the alphabet as a whole. However, this is a subject more suitably discussed in philological journals, and it is by no means to be lightly assumed that Mr. Waddell is without some justification for his distrust of current theories regarding the origins of our alphabet.

THEODORE BESTERMAN.

THE GORGON'S HEAD AND OTHER LITERARY PIECES. By Sir James George Frazer. Large post 8vo. Pp. xvi.+453. London: Macmillan and Co., Ltd. Price 15s. net.

Some years ago Sir James Frazer collected his miscellaneous writings into a volume called Sir Roger de Coverley, after the opening piece in the volume, a finely-wrought imaginary reconstruction of the life of that equally imaginary worthy of Addison's creation. So faithfully had Sir James performed his task that many people took the essay in fiction for one in history. The title of the book has accordingly been changed, the new title being derived from a beautiful re-writing of the legend of Perseus's search for the Gorgon Medusa. Among the most important of the contents of this volume is a study, written and delivered in French, on the origins of man, which should be widely read. Space does not permit me to give an account of the thirty odd items in the book, but a reference must be made to the preface by Anatole France, and to the portrait of

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THEODORE BESTERMAN.

ART AS WILL AND IDEA. By C. Jinarajadasa. Theosophical Publishing House, Madras.

THIS thoughtful little volume contains six short essays collected from various times and places, all on the central theme of art, and informed by the leading notion of art as will and as idea. Theosophical literature has been singularly inadequate in its enlightenment on questions of art, though two names are prominent: those of Dr. Cousens, himself an artist in words; and the writer of the work here noted, who makes no claim to be an artist. The relevance of art to civilisation is that of the flower to the plant; it is at once the glorious product of the past and the occult precursor of its successor. No complete study of occult things may omit art, which has a primeval relation to magic and to science, as a link between matter and mind, and a form of consciousness having many minor phases. For one who is not an artist, Mr. Jinarajadasa has attained a close understanding of art as it appeals to the thinking artist; and though there are debatable points here and there, these rest probably more in his words than in the ideas he endeavours to express, enlightened as they are by the ancient learning. But the twin phases of art and of science need a closer approach by those working within them, in stating their realities in terms of natural law used by human mind, though we may indeed be grateful that this, and the same author's previous small work, Art and the Emotions, should offer some indication that the need is realised.

W. G. R.

THE GODS AWAIT. By Katherine Tingley. Pp. 186. Aryan Theosophical Press; Point Loma, Cal., U.S.A. Price \$2.00.

Written as a general work suitable for the public, this volume has four sections, each stimulative of thought and possessing something of the real direction of theosophy. The superstition of dogmas is criticised in "Dogma versus the God in Man," and we are urged to seek and trust the inner beauty more than external officials or authorities. Some stringent remarks on "War versus Patriotism"—many years later than they should have appeared—are printed in the next section. "War and preparation for war, these are a confession of weakness." "Our enemies are not outside but within: in our own national mind and customs, our national aggressions and fallings short." These, and many another truth for every "civilised" nation, demand study and reply from us. Another phase deals with the "Downtrodden and Outcast," with the work of helping in and around prisons, in which W. Q. Judge was so deeply interested. "It is not the worst men we hang or imprison." She objects—rightly, we believe—"to that form of murder which is called capital punishment." This thoughtful and sincere little volume should have a real appeal to the intelligent members of the general public, and will awaken many to pursue further investigation

W. G. R.

### ·284 THE OCCULT REVIEW

THE FUNDAMENTAL FACTS OF SPIRITUALISM. By A. Campbell Holms. Pp. 77. The Occult Press: Jamaica, N.Y. Price \$1.00. Those who are familiar with the author's work on The Facts of Pauli

Those who are familiar with the author's work on The Facts of Psychic Science and Philosophy will need no commendation to this small volume, though it is not intended for the advanced student, but framed especially for the beginner, desirous of knowing the general statements made concerning spiritualism. Mr. Holms, once a sceptic and then convinced by irrefutable evidence, presents the leading facts in a singularly lucid manner, and in small compass. He deals in turn with the principal types of manifestation, and with analogous methods of communication, such as have been or still are practised in modern times, and concerning which a large mass of scientific evidence exists. "Psychic phenomena," says the author "can be verified personally by anyone, but as they are not on show they must be sought, and the seeking may involve the expenditure of time, money and patience." The same is true, obviously, concerning the acquisition of any knowledge: even in a court of law, the extraction of simple known facts from people who possess them demands a similar persistence. Why should people expect to have occult knowledge thrust upon them on demand, without their making any genuine effort? little book contains an excellent introduction to the study of spiritualism, and it may confidently be recommended to the earnest student whose interest is just developing.

W. G. R.

THE LAND OF SOULS AND OTHER POEMS. By Thomas Wright, of Olney. Fcp. 4to. Pp. vi. +64+5 plates. Olney, near Bedford: Thomas Wright, Cowper School. Price 5s. net.

MR. WRIGHT tells us that a number of the poems in this very attractive volume "owe their origin to the bewitchery of that Queen of the East—Southend-on-Sea, and the near-lying islands, haunt of the ghosts of seadeities and vikings and dragon ships beached among the sea-wrack."

Southend-on-Sea, I believe, was responsible for inspiring some unknown poet to pen the following lines:

"What we want is higher water here, A shorter pier, And better beer, And the lodgings not so blooming dear, And the mud shoved off the front."

The place has had a very different reaction on the mind of Mr. Wright, who here presents us with a number of charming poems, which are admirably illustrated by Mr. Cecil W. Paul Jones. There is a particularly interesting illustration showing a map of the Land of Souls, that mystic land enshrining all earth's best, which exists "behind your brow and mine."

Of the other poems, two, I think, call for special mention: "Naziad" and "The Hedge-Rose." The former portrays the Super-Self, the Spirit of Inspiration, which visits all real artists and men of letters, granting them moments of exaltation, under the veil of a nereid. "Visions," writes the author, who has drunk deeply of the wine of William



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selves and their friends should not delay in purchasing the book.

H. S. REDGROVE.

A PRIMER OF OCCULT PHYSICS. By W. R. C. Coode Adams, M.Sc., Ph.D., etc. Pp. 68. London: The Theosophical Publishing House, Ltd., 38, Great Ormond Street, W.C.I. Price 3s. 6d. net. Dr. Adams has written a very interesting little book, in which the latest discoveries and theories of the physical sciences and the teachings of Theosophy are blended together. His book opens with a chapter entitled "Projection," by which word is implied the Hermetic doctrine that things below are as things above, and closes with two chapters devoted to "Evolution." The four intervening chapters deal with the four important concepts of physical science—concepts which have undergone such remarkable changes in recent years—"Time," "Space," "Matter," and "Energy." The work of Einstein has completely revolutionised scientific thinking about time and space, and Dr. Adams explains very lucidly some of the more important aspects of the Theory of Relativity. So far as matter and energy are concerned, these concepts nowadays seem almost, in a sense, to have changed places with each other. At any rate, energy is now realised to be the more fundamental and the closer akin to reality.

In certain respects, scientific thought seems in recent years to have moved nearer to the teachings of Theosophy, though there are several points in which the atom portrayed in *Occult Chemistry* differs from that postulated by modern science as a result of the investigation of radioactivity and allied phenomena, as well as other divergencies.

Those who are interested in these recondite questions, and they are questions of the greatest importance if our thinking is to be of use, are warmly recommended to read Dr. Adams' Primer of Occult Physics.

H. S. REDGROVE.

THE CASE FOR AND AGAINST PSYCHICAL BELIEF. Edited by Car Murchison. Worcester, Mass., U.S.A.: Clark University. Price (post free) \$3.75.

This is a book which should be in the library of everyone interested in psychical research. It contains a mass of information and papers exhibiting the greatest diversity of opinion concerning the reality and

significance of psychical phenomena.

In the winter of 1926, Clark University held a symposium on the question of psychical research. The plan originated in a suggestion made by the editor of the volume under review, and prominent representatives of the various schools of thought were invited to participate. As the editor justly remarks, "We do not believe that a more able group of authorities could possibly be selected. A majority of the speakers are of world renown, and are experts of the highest order." The book

contains their contributions, together with two papers, one by Sir Oliver Lodge in favour of Universities setting up faculties of Psychical Research, the other on "Metapsychics and the Incredulity of Psychologists," by Professor J. E. Coover, which were received too late for presentation during the Symposium.

I can do little more here than briefly state the contents of the book. Sir Arthur Conan Doyle writes on "The Psychic Question as I See It," as, of course, a convinced spiritualist. Other contributors convinced of the multiplicity of psychic phenomena are Mr. F. B. Bond, "The Pragmatist in Psychic Research"; Dr. L. R. G. Crandon, "The Margery Mediumship"; Miss M. Austin, "A Subjective Study of Death"; and Miss M. Deland, "A Peak in Darien."

Perhaps of greatest interest are the contributions of those authorities taking a more cautious line. Professor W. McDougall deals with "Psychical Research as a University Study"; Dr. Hans Driesch contributes a paper on "Psychical Research and Philosophy; Dr. W. F. Prince treats of the Margery case in a paper entitled "Is Psychical Research Worth While?"; whilst Drs. F. C. S. Schiller and G. Murphy treat respectively of "Some Logical Aspects of Psychical Research and Telepathy as an Experimental Problem."

Dr. Jastrow contributes a paper in which an attitude is adopted definitely hostile to psychical research; and chapters from the late Mr. Houdini's A Magician Among the Spirits, are included in place of the contribution from Mr. Houdini which his untimely death prevented him from making to the Symposium.

A valuable book: our best thanks are due to Clark University.

H. S. REDGROVE.

THE LIFE OF THE SPIRIT. By Henry Thomas Hamblin. Chichester: The Science of Thought Press. Price 2s. 6d. net.

The spirit which breathes through this book speaks not of one who has "got religion," but of one who has found, and still finds, that inner peace which the world, as most of us know it, cannot give. It tells us (and this is the golden treasure of the book) how one "who is aflame with the desire" can find the hidden doorway which leads to the sanctuary of the inner peace, the adytum wherein, in very truth, we can see God and hear His still small voice.

Deep within the heart of all is a yearning to find something permanent, something upon which to lean when sickened by the glittering tinsel of the material life and the "noisy brilliance of the town." The kingdom of peace and power is within us. Yet because of our ignorance we fail to feel its influence. But once learn how to enter this kingdom and you will learn how to shut out the idle babble of harsh voices, and the uproar of this fretful life.

Within so limited a space it is impossible to deal adequately with the breadth and depth of Mr. Hamblin's book, but certainly its appeal is rather to the soul which is travelling along the path of mysticism than to the one who relies more on occult discipline.

JOHN EARLE.

### **EQUILIBRIUM AND INITIATION**

"No, thank God," we thought, "Children belong to heaven."

301

Here was the case of a man who during earth-life had lived a very dull unimaginative existence. His limited feelings and ideas were all derived from the monotonous round which he pursued. Consequently, he had built round him an aura of thought and feeling that was distinctly earthy. In this aura he had planted a sort of photograph of himself and his life, and it was to this and the sphere affinitised to it that his consciousness was transferred after death.

Supposing such a type on earth became discontented with things, and the discontent grew to the point of inducing change, the first step in initiation would be under way, the earth trial would be in progress. As the ordeal proceeded he might conceivably break away from his family, go into one business after another, make a little money, fail, try something else, go on adventures round the globe, become a gambler, writer, anything, gradually gaining experiences which would give him the necessary confidence in himself and understanding of life to live fairly freely on the earth, without being bound by any special set of customs or conditions.

As he pursued such a round he would unfold slumbering emotions, tastes and appetites, which heretofore were dead. He would naturally be inclined to express these, and in time come to depend upon their gratification for his happiness. Then he would have reached the point of falling out of the frying-pan into the fire. Having emancipated himself from the pull of the earth, he had become a slave to his emotional nature. Therefore he would have a battle on his hands with his desires. In time (which would probably cover several earth lives), the sufferings occasioned by his enslavement might wake him up to the futility of a life of desire, and then he would strive to bring his desires under the control of the more elevated ideas which were taking hold of his consciousness. Thus, the second ordeal in his evolution would be under way—the ordeal by fire

But poor, poor man, even if he came through the fire trial with his sanity fairly intact, he would still be in for something infinitely worse, and more subtle. Had not his consciousness been introduced to the treasures of the mind? Had he not found a saviour at last, in the shape of ideas? Thus, he would enter upon an often endless search for that alluring but elusive young lady called Truth. Science, natural and esoteric, would claim his attention. Philosophy, ethics and religion would weave

their spells around him. And all the time he would imagine that it was he who was searching, when in reality he was being caught in the most subtle web which his Satanic majesty has yet devised to catch the educated and cultured.

Thus the many-sided being called man, built for unlimited expression, would in time become a dull, solidified thought form, obsessed by philosophy, science or religion, lacking resourcefulness or initiative, dependent upon ideas and more ideas to sustain him in life and after death. He would observe uneducated people animated by the heroic virtues of courage, love, faith and imagination, walking off with the prizes on earth, and others endowed with greed and unscrupulousness doing likewise. He would feel frightfully superior, but be utterly incapable of preventing them, or of helping himself.

How many fall beyond reclamation at this stage! How few ever come to the realisation that even the most plausible or relatively true ideas hold only for a season, and that their value depends upon the extent to which they are constructively used?

In the inner worlds one can find temples, meeting places, philosophical and occult societies, where these thought-forms gather, discuss things much as one does on earth, listen to masters expounding all sorts of scientific ideas, and generally pursue the researches and aims with which they have started on the earth. Quite large numbers of people living in physical bodies attend these meetings during their sleep. A few have learned to dissociate themselves from their physical vehicles consciously, and are able to carry back to their physical brains memories of the knowledge they have gained from the superphysical worlds. But, for the most part, they are unconscious of the process involved, and the knowledge gradually comes through to them in the form of sudden "hunches" or inspirations, which lead them off on a line of scientific or philosophical research. Scientists suddenly get inspirations without knowing in the least where they come from. Many inventors get their ideas in a similar way.

All these things are very good until they reach the point of forming an appetite for knowledge which grows by what it feeds on, and makes excessive claims upon the attention and life of the individual, rendering him useless for productive or creative work, and incapable of natural enjoyment.

#### NOTES OF THE MONTH

Oh, the pity of human suffering from the tyrannous sway of the great deluders, Time and Space! And there can be no escape from the pain of separation until we allow ourselves to be entirely purged of attachment to life in form, and enter that Place of Peace where pain is swallowed up in everlasting joy. It can be done. It has been done. The world's saints and martyrs have borne witness to it. All the great Spiritual Masters through the ages have taught it. It is difficult. The gate is narrow and the way is strait, and few there be that find it. But it is worth while. It is what we are here for, and it is a lesson which we shall learn even if we have to return again and again to this realm of suffering and limitation in order to master it.

If a soul is spiritually unawakened here, the mere fact of SPIRITUALITY dying will not confer the blessing of open sight. The psychic plane is not the plane of illumination. The multitude of psychic records now published AND are invaluable, as offering material for analysis SPIRITUALISM and classification with a view to extending the scope of human knowledge to regions beyond the confines of purely physical science. Experimental psychology and psychical research are twin sciences. A study of psychic records, in fact, quickly proves that after death the liar and mischief-maker remain as great a menace as they were on earth; that lust and greed are quite as characteristic of the denizens of the astral plane as they are of the inhabitants of the physical realm. We search in vain for proof that death in itself brings spiritual enlightenment. Evidence there naturally is of a certain amount of disillusionment on the part of many who, during earth life, have been content to accept uncritically conventional conceptions of heaven and hell. however, a far cry from this to spiritual illumination.

When, in cases of what is known as "religious conversion" we see the whole trend of human nature entirely changed from evil to good, from sin to purity, from weakness to strength, we witness the manifestation of a power which is spiritual rather than spiritualistic. We witness the effects of the most significant fact in human experience. Such happenings are intimately associated with religion, and are rightly considered as the special province of religion. It is to be feared that there are many who, falling prey to the insidious lure of the séance-room, endeavour to find in spiritualism a substitute for religion. Spiritualism, however, while it may form a useful ally, can never replace religion. It

cannot be too often repeated that spiritualism is fundamentally concerned with the fact of human survival; not with spiritual unfoldment. What is there of inspiration to nobler living or higher endeavour in the vast flood of "communications from the other side?" So little as to make it scarcely worth while to search in that direction.

All too frequently we have noticed precisely opposite effects upon the frequenters of the séance-room. We know of many otherwise estimable people who have become so spiritually asleep that they are quite content to spend their lives in attending spiritualistic séances and feeding upon the banalities which emanate from the average "spirit circle." Little though they realise it, they are more dead to the realities of the truly spiritual life than are many of those whom, in their secret, hearts, they despise because they cannot or will not accept that evidence which to them proves so satisfying.

Even more disastrous effects may be noted in some cases. particularly sad example of facilis descensus came under my own observation some years ago, in the case of a bright and intelligent girl who took up enthusiastically the personal investigation of psychic matters. In her case, unfortunately, it took the form of attempting to develop mediumship. When we met from time to time she would refer glowingly to the progress she was making in her "sitting for development." Finally, after a rather longer interval than usual, we met by chance in the street and entered a tea-shop, where we talked over psychic matters. getting along splendidly, according to her own account. She had her own special guide who advised her in every detail in the conduct of her life. In fact, she pricked up her psychic ears-to use a figure of speech-during the act of sipping her tea, and set down her cup while she made a note of the name of a horse which was a "cert" for the race next day. Thereafter the war intervened, and we lost touch with each other. Heaven only knows what subsequently befel her. One can only hope that by some miracle she was dragged back from the edge of the abyss towards which she was so surely drifting.

In all fairness, however, it should be pointed out that not overy case of mediumship exhibits such baneful symptoms. The work and character of Mrs. Osborne Leonard, for instance, whose psychic powers are held by Sir Oliver Lodge in such high esteem, are too well known and respected for any shadow of aspersion to be tolerated. As a matter of fact, the mediumship of this lady

### NOTES OF THE MONTH

provides the most conclusive evidence of any in the book. It should be understood that messages were obtained through several independent channels, of which Mrs. Brittain and Mrs. Leonard were perhaps the most important and convincing. So thoroughly consistent are these diverse fragments with each other that it is the hope of Sir Oliver Lodge that the case may survive the closest and most exhaustive scrutiny and analysis.

It was Miss Nea Walker herself, in the first instance, who undertook, on behalf of Mrs. White, to obtain psychic evidence of the survival of her husband, and in the course of her investigations sat with Mrs. Leonard. Thereafter Mrs. White herself held sittings with the same medium. In this connection, it is of interest to note that from first to last Mrs. White remained anonymous so far as the medium was concerned. There was, as Miss Walker points out, "no normal clue to a connexion with N. W. (Nea Walker) or her communicators." Every precaution was naturally taken to guard against the sitter "giving herself away." It was more difficult to guard against the possibility of telepathy between the medium and sitter—a possibility which Sir Oliver Lodge himself admits still remains one of the chief difficulties to be overcome. He puts it on record, however, as his considered opinion that " on the whole I am sure that the hypothesis of telepathy from the sitter is not one that can be stretched so as to cover all the facts. Things are often not got which are in the sitter's mind, and things are got which either he has forgotten or has never known. But still, so long as the series is conducted mainly by members of one family, it is difficult to be always quite certain as to what is known and what is not known, or had never been known, or could not be guessed. In the present case much of the evidence was obtained by strangers who knew next to nothing of the facts reported, so that telepathy from them was impossible."

To the problem of survival Sir Oliver Lodge brings the keen intellect of a world-famous scientist. To the same problem he brings also the tireless patience, the scrupulous exactitude, and the judicial calmness of mind which characterise the successful investigator of the laws of physical science. He grants that the present case, taken in its entirety, constitutes a long and involved record which is apt to prove tedious to the superficially-interested lay reader. The work, however, is not primarily intended for this class. "Anyone," says Sir Oliver Lodge, "who wants to get the benefit of this case will have to stand or sit a great deal

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more than he or she runs; will, in fact, have to go through some of the labour which students of science go through to attain results of a different character."

The more the matter is considered, the more deeply-rooted PSYCHIC grows the conviction that the scientific spirit is the only one in which psychical investigation should be SCIENCE undertaken. The deliberate cultivation of mediumship should not be attempted except under the supervision of a competent and experienced psychical researcher. Should he have had the advantage of a scientific, medical or psychological training so much the better. To blindly face the perils of the Unseen by regularly holding sittings in "home circles" without expert guidance is to invite disaster. Those who have the misfortune to be suffering from any form of nervous instability would be well advised to leave the personal investigation of psychic phenomena severely alone. For such people there is ample scope for the exercise of a purely academic interest in psychic science. It should also be borne in mind that under the stress of bereavement the personality may be rendered temporarily helpless against the intrusion of foreign entities, which are only too likely to be contacted in public "circles." Even those who, while apparently normal in every respect, are sufficiently sensitive to find themselves "washed out" and depleted of vitality after being present during spiritualistic manifestations should exercise the greatest caution. If none of these things apply in one's own particular case, then by all means personally investigate. But, above everything, cherish a sense of proportion, and beware of being drawn into a psychic vortex where the judgment is blinded and confused and the miasma of the astral plane is mistaken for the radiance of the Spirit.

The enthusiastic response of the public to the course of free lectures introduced last season by Messrs. W. and G. Foyle, has decided this enterprising firm of London booksellers to commence a new series with the beginning of October. Readers will be interested to learn that Sir Arthur Conan Doyle has promised to lecture. Those who would like to attend should apply for a syllabus, which will serve the purpose of a ticket for admission

## EQUILIBRIUM AND INITIATION By A. BUCKLAND-PLUMMER

STUDENTS of occultism are often inclined to regard initiation as a process which gives strange or miraculous powers. One hears of Eastern adepts who produce phenomena which appear to be unaccountable on any ordinarily known basis, and one is inclined to feel that the way of human salvation is indicated by the cultivation of such inner powers.

We shall try to give another view of the object of initiation in this article, based upon personal experience, which, whilst it is not intended to discount the practices of others, may possibly suggest a more rational outlook to those who feel themselves far removed from the realms of the magical or miraculous.

As most occult students are aware, man has several bodies or vehicles, besides the physical envelope, through which he may functiom. His physical body lives only so long as it is animated by vitality. It moves consciously to the extent it is directed by feelings, thoughts and will. Were it devoid of consciousness and still animated by vitality, it would probably grow, mature and in time decay, much in the same way as a tree.

Everyone is more or less conscious of being the victim of forces which are constantly pulling one or pushing one this way or that. There is first the pull of the earth, which says in effect, "You must acquire materiality, or you die; worship me, and I will sustain you." Next there is the pull of the emotional nature, which says, "You must have pleasure, sensation and excitement; worship me, and I will give you happiness." Then there is the intellect, which says, "Without ideas you are a clod, your salvation can only come from feeding your brain; worship me, and I will make you superior." Lastly, there is the will, which is silent, but if it could speak might say, "I am waiting to take command."

So long as man is subject to one or all of these "pulls" he is necessarily enslaved by them, during life and after death. Students who have had experiences with so-called earth-bound spirits will understand something of what we are driving at. Investigations made in the etheric body of the spheres close to the earth show these to be the thought-forms of people whose earth-lives are or were concerned with the ideas gained from contact with materiality, and to a large extent obsessed by it.

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We have often visited regular cities of the dead where the inhabitants, who looked much like earth people, lived lives almost identical with those to be found in almost any London suburb. This condition results from people's habits and ideas becoming set and conforming to a mode suggested by material conditions.

Perhaps a story of an actual occult investigation of this phenomena may be interesting. Soon after we had learned to move consciously in other bodies than the physical, and adventure, within limits, in the inner worlds, we used to like to move about in the air for a bit and then drop off wherever we found anything that looked at all stable. It was on one such superphysical excursion that we landed in a sphere that might have been the astral reflection of a number of streets in either Brixton, Balham or Tooting. The houses were all most ordinary, resembling in appearance the rather dismal, dirty brick things we knew so well on earth. There were a few shops dotted about, and a number of people, each one of whom looked most depressingly like the others. They were all dressed neatly, but badly, and all bore the familiar suggestion of poverty and respectability

We noticed the figure of what appeared to be a man standing hatless on the doorstep of a corner house, and we selected him as our victim for analysis. He was bald, had a cold, rather strained face, a chin as weak as a rabbit's, and eyes that were a very weak shade of blue. He was dressed in dark lounge clothes, and had the air of a retired butler By way of opening we asked him about directions in the City. He replied very laboriously. Not a word of what he said do we recall, as we were concentrating closely on the form, and trying to understand its real nature. While he was talking we glanced over the side of the house and noticed that it was falling away, and we remarked, "What a charming house you have." All he said was, "Thank you, sir." Then we very maliciously decided to see if it was possible to raise a little excitement in a lower middle-class dead thoughtform, so we pretended to go, turned quickly and asked, "Do you know you are dead?"

It worked! The figure seemed to shiver slightly, and then stammered, "No, sir. No; that is, it did take me some time to realise I was not still on the earth, but everything here is much the same. I have my shop, and my wife, just as before." And then he became almost confiding as he said, "There's two things different here, though. Everybody seems to want the same sort of things, and there are no children here."

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This has actually happened to an alarming extent in India and throughout the East, where millions of people have become slaves to esoteric ideas, venerating those who have attained proficiency in handling thought-forces, just as, at the other extreme, Americans are inclined to worship those captains of industry who have acquired the art of exploiting the material universe.

In either case a lack of equilibrium is indicated which stands between man and a normal, free and happy life.

The next ordeal for those in whom the urge towards progress survives is that known as the water trial, which gradually educates man in the control of ideas which flow naturally into a receptive organism with the rhythmic and easy action of water. If he comes through this safely, he will then become a being of the air, moving under the impetus of his spiritual ego, able to use his vehicles of thought, feeling and physicality, to move normally on the various planes to which they are affinitised.

Thus we suggest that Cosmic initiation is concerned with producing EQUILIBRIUM on all planes. It is the essential basis from which alone man's ultimate freedom must proceed. It does not involve producing strange psychic phenomena, or in performing miracles. It aims at reaching the normal in all things from start to finish. There are well-defined and ascertainable laws of Nature and of the Cosmos evolved by the Supreme Magician which exceed in perfection anything the greatest adept can ever hope to equal on his own account, no matter how much he develops his inner powers. And as man brings one vehicle after another under his control, and begins to see life on the various planes with a clear perspective, unclouded by personal ideas or preferences, he learns to conform to these laws, greatly to his advantage.

As he does this his will and movements begin to correspond with the will and rhythm of the universe. He beginstounderstand many things which in the days of his personal culture appeared mysterious. He ûnderstands the real meaning of "Thy will be done on earth, as it is in heaven," and he appreciates the utter futility of opposing the Cosmic will, whilst he perceives very clearly the tremendous suffering which man experiences from his attempts to oppose that will.

One of the first effects of attaining equilibrium in the various bodies is to produce a loosening between such vehicles, so that man is able to begin to move in other planes and worlds whilst

still preserving the physical organism in its normal condition. If this results from the process indicated, it is not at all necessary to seek to force it by strange methods of breathing, or by weird occult exercises, which feed one vehicle at the expense of another. The higher one rises in the worlds of soul, the freer one becomes. The most perfect work is performed in the easiest and most harmonious manner, with a quite wonderful economy of movement. And the motive inspiring such work becomes ever clearer. The Angels, masters and other beings who serve God. do so solely under the impetus of love. There is no other force that could possibly bind them to Him, or ensure their performing His work with the most perfect artistry. Quality and perfection are the watchwords of the spiritual hierarchy. They have nothing in common with the standardisation or quantity-production methods of earth-beings. All such things are left to those who work under the inferior motives of fear, necessity or duty. No, doing one's duty will not carry one to God, but loving with a consistent passion the highest of which one is conscious, and ever living, suffering and striving to attain perfection in expression, animated solely by love, will one day invite the attention of pure and strong beings who will gradually lead one through one trial after another, until the "pull" of the various vehicles has ceased, and one becomes a being of the free air, moving harmoniously, an embodiment of Cosmic Law and rhythm, neither dominating others, nor permitting oneself to be dominated by them, possessing on earth the brain of a master and the heart of a little child.

We suggest, then, that the object of initiation is to become a pure lover, directed by the pure universal will, and the precedent to this is the attainment of equilibrium.

Man in his blindness has laid down the Law of self-preservation as the first law of Nature, but God in His wisdom evolved a greater law, which may be defined as love through selfless expression. Even on earth the unpredjudiced mind can easily determine which is the truer law. Every great work of art that has endured stands as a monument to the expression of man's love in his labour. And every shoddy suit of clothes and inartistic building provide living condemnations of self-interest or preservation, as worthy motives.

Not until man once more unfolds the heroic qualities which prompt him to live for love and die cheerfully for freedom will economic, political or social conditions assume a form that will make the earth a habitable place for spiritual beings.

## BLACK MAGIC IN INDIA BY ETHEL ROSENTHAL

BLACK Magic or "Bhanamatti," derived from the Sanskrit words "Bhan," meaning the present state of mental faculties, and "Matt," madness or intoxication, still plays an important part in the life of the peoples of India. In Southern India in particular, many illnesses and misfortunes are attributed to Black Magic, and, although its victims are usually to be found amongst the lower classes, a strongly-rooted belief in sorcery also exists in the upper strata both of Hindu and Muhammadan society. Indeed, there is a tendency to regard every obstacle and disappointment as the machination of some wicked magician. Quite a number of Europeans who commenced the dispassionate investigation of the dark art have become convinced of the working of supernormal forces for evil.

Amongst the Hindus, the oldest book on Magic is the "Arthava Veda," containing a collection of forumlæ connected with sacrifice and injury. Many of the practices connected with Black Magic are extremely revolting from a Western point of view, and it is difficult to investigate them, as the sorcerers are afraid of demonstrating their craft before civil authorities, whether Indian or British, for fear of being arrested for illegitimate extortion of money and blackmail. It is easy to comprehend that in a country of superstition like India, Black Magic affords many facilities for blackmail, which terrorises the people. The police have great difficulty in convicting culprits, as the victims of Bhanamatti fear that, if they complain, their persecutors will punish them by occult means. Bhanamatti is supposed to have originated with the Guru (or teacher) Goraknath, who was a Rishi, and the votaries take the name of the Guru whilst practising their rites. Most of their "mantras" conclude with an invocation to the Guru and many of them are suggestive of Shakespeare's lines in Macbeth:

Eye of newt, and toe of frog, .
Wool of bat, and tongue of dog,
Adder's fork, and blind-worm's sting;
Lizard's leg and owlet's wing.

The usual method adopted to damage or injure an individual by means of Bhanamatti is for the magician to make a doll or

"putli" with movable limbs to represent his victim. If a male. the doll is left uncovered, if a female, then it is draped with a "sari" and a necklace is hung round its neck. It is then placed at midnight within a magic circle or triangle, together with a variety of articles such as a human skull, grain, camphor, etc. Incense is burned, and after the invocation and consecration ceremonies, which usually last about a fortnight, the doll is wounded with a needle or thorn in the same spot in which it is desired to wound the human victim There are as many charms or "mantras" as there are forms of Bhanamatti. Whilst performing the Bhanamatti "puja" (worship) most sorcerers have in their possession a portion of some garment of the person whom they wish to injure. Kali (the non-Aryan form of the wife of Siva) is worshipped by the followers of Black Magic. She is a repulsive figure, usually represented as black of hue and wearing a necklace of skulls. Formerly human sacrifices were performed in her honour. Her non-Aryan attributes appear in her names of "Kali," meaning the "Black One"; "Bhairavi," the "Terrible One"; and "Chandi," the "Fierce One."

Siva, the Destroyer, is also worshipped, and in the Deccan, with its vast plains covered with granite tors, the votaries of Black Magic frequently assemble at some desolate spot, where they form their magic circles or triangles. Some of the rocks produce a hollow sound when struck, and by carefully exploring the lonely country it is possible to discover groups of cliffs where traces of these circles are to be found, and where the votaries of Black Magic invoke their savage deities.

In certain districts of Southern India cases of Black Magic occur continually. Women more frequently than men are victims of the Black Art, and are usually afflicted by this scourge when they have repulsed the advances of importunate strangers. Respectable "Purdah" women have been discovered lying nude in the roads at considerable distances from their homes. They have also been found suspended by their hair to trees, whilst blisters and "bhilawan" marks appear on their bodies. "Bhilawan" is a kind of nut used for marking clothes.

The sorcerers usually appear to be of the Sudra class, the servile caste of ancient India, whilst the magicians, according to some authorities, learn their art by the assistance of a prostitute of the commonest stock who is possessed by a devil and able to foretell the future.

An interesting case of Bhanamatti, in which the villain of the

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story was a woman gardener or "Malin" of easy virtue, was brought to my notice quite recently. Her mistress, a very wealthy and highly educated lady, noticed that her head gardener was looking very unwell, and upon inquiring the cause of his sickness and of the neglect of his work, he confessed that he was obsessed by the thought and vision of the "Malin," who had recently left his mistress's employ He said that the woman, who was living apart from her husband, had cast a spell over him, and had induced him to lend her money. Now that she was away from him he could neither eat nor work, and, in confirmation of his story, his wife came weeping bitterly to her and complained of his ill-treatment. He asked for leave to visit a magician, and on his return he informed his mistress that the sorcerer told him he had swallowed a love potion, and gave him something to make him vomit. In the course of the succeeding twenty-four hours he brought up two large lumps of wax, in the shape of a small doll. The magician informed him that if these had remained in his stomach, hair would have grown on them and he would then have died immediately!

After his system was rid of the poison contained in this mysterious substance, he returned to his wife, and was troubled no longer by the image of the "Malin," who, it is believed, must have administered the venom in his food or drink.

A fluid distilled from the heads of first-born children who die in infancy is considered to be a potent ingredient in the concoction of love charms, and Mr. Edgar Thurston, C.I.E., mentions in his *Omens and Superstitions of Southern India* that a hole made in the top of the head of an infant at the time of burial is supposed to prove an efficient protection against sorcery.

Fires ignited without a cause which destroy property, stones and filth thrown by invisible hands into houses, trees that wither as the life of a person ebbs away, food turned to filth in the mouth of the victim, all these phenomena are regarded as the results of Black Magic.

Only a limited number of persons possess the power of counteracting these infernal practices, which are acquired usually from some "Guru" or from a mysterious book which contains "Amals" or charms, in Sanskrit or Urdu. By means of this work the student learns the art of invoking devils who serve him. One exorcisor will break the spell of Black Magic by throwing the victim into a trance, commanding the devils and fairies to bring the "putlis" or dolls, show them to the victim, and then destroy

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them by fire. During this ceremony he will make many hypnotic gestures and burn large quantities of "Ood" or incense. The victim, certain that the "putlis" have been consumed by flame during the "Uttara," is convinced that the spell is broken and that no further persecution will ensue. Afterwards, however, it is customary to wear some charm to insure immunity in the future, and the tooth and claw of a tiger are considered to be effective mascots against demons.

One curious effect of Bhanamatti is to cause the victim to utter words in a language with which he or she is totally unacquainted. This phenomenon is explained as follows: namely, that the devils whereby the person is possessed are speaking. In Malabar, devil-dancers are in demand to free human beings from evil spirits. The dancer gradually works himself up into a frenzied condition, and may even bite live cocks, and drink their blood. The blood of fowls figures conspicuously in the cures for magic and evil spells. When a sorcerer is attacked by a victim, one of the first blows of the injured person is directed against the wizard's front teeth, as there is a fixed belief that, without his teeth, the magician is unable to pronounce his charms sufficiently distinctly for them to be understood by the demons whom he wishes to invoke. In Northern India, Bhanamatti appears to denote hypnotism rather than Black Magic, and the exponents of Bhanamatti are regarded as jugglers, although the fear of their powers is almost as strongly marked there as it is in

In addition to the two kinds of Black Magic known as "Bhanamatti'' and "Kiakamatti," there is a White Magic, practised solely by noble characters for the purpose of doing good. Examples of it unfortunately are much rarer than of Black Magic, but it may be found in the form of acts of gratitude and the cure of disease. A beautiful instance of White Magic was brought to my notice by one of the persons who had benefited by its effects. official of high rank, who was suffering from severe fever, was visited by an old dervish to whom he had shown much kindness. The dervish, who had experienced great difficulty in being admitted into the presence of the patient, removed his high, curiouslyshaped hat, when a miraculous shower of roses, fresh as though they had just been gathered, fell from the lining. demanded some flour and water, with which he prepared a paste in the shape of a doll, and whilst he was thus occupied he muttered charms and incantations. During the manufacture

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of this charm the watchers at the bedside saw that the patient had broken out into a profuse perspiration, and in the course of a few minutes the fever left him. The old dervish then quitted the sickroom, assuring the watchers that the patient was cured. There was no return of fever, and the official was enabled to resume his duties the next day. He was afflicted no more by sudden attacks there.

The effects of "Bhanamatti" are not necessarily confined to Indians; indeed, many Anglo-Indian families have been its victims. Sometimes the throwing of stones and filth is preceded by the manifestation of a figure, either male or female, who appears possibly to warn the sufferers of the evil which is about to afflict them.

Europeans who are haunted by spirits, and who are psychically sensitive, have been known to undergo similar experiences in India. One peculiar case which has been authenticated consists of the following phenomenon: A lady, whose home was in India, married into a distinguished English family interested in psychic matters. Whenever a death was to occur in this family the household was disturbed by the appearance of a carriage and pair which drove up to the front door at dusk, and disappeared before the door could be opened. When the lady returned, for a holiday, to her people in India, she was distressed to find that her sister had a similar vision of a carriage and pair, which drove at dusk in front of the bungalow without halting. She dreaded to receive bad news from England, and the meaning was made clear to her when she heard within a month of the demise of her husband's mother. The death must have taken place about the time that the carriage drove into the Indian compound.

Another curious spectacle which is witnessed regularly each year, during the Muhammadan festival of Muharram by a large number of Europeans, is Fire-Walking. During the thirteenth night of Muharram large numbers of believers walk barefoot through the flames unscathed, in the wake of a saint who has accomplished this feat for many years.

In the Nilgiri hills the Badagas perform the ceremony of Fire Walking to propitiate their deity, Jeddayaswami, and if anyone is hurt it is believed that the deity is angry with the victim. Various explanations are forthcoming, but none of them account satisfactorily for the fact that of the large number of persons who walk through the flames each year only a small proportion receive any injury.

#### THE CONTROL OF DREAMS

By L. SANNADASARYA

THE mystery of sleep and dreams has never been solved to the satisfaction of the Western mind. What becomes of the consciousness during those hours when the body lies dormant? Can consciousness cease to be aware? If it can, how is it that it returns to the waking state?

To assert that consciousness can lose awareness is equivalent to saying consciousness can lose consciousness—lose itself! This is a paradox which no reasonable philosopher can admit, as it is equivalent to declaring a thing can lose its own pature; not presumably, but actually.

The guru and often wiser fakir, sadhu, and ascetic will never fall into this error. They know that mind can never lose itself, that man is always the Thinker, both when he sleeps and when he wakes. How, then, is it that during his waking state he knows not what happened to him while he slept? It is because when he wakes only a part of his consciousness is active, a highly specialised part, just so much as will serve his purpose for functioning intelligently in the world of Maya—illusion. Until this is realised no man can hope to solve the mystery of dreams.

The truth is that during sleep we are too much awake, too intensely conscious for the limited terrene mind to comprehend it. The burden is too heavy for the brain to bear, and a wise Creator has taken care not to strain or overwork the handmaiden whose task is to deal with the experiences of earthly life, that it may perchance strengthen the true ego and help to emancipate it from the deceits of a three-dimensional world and time and space.

Into a life of three dimensions cannot be pressed the experiences gained in a life of many dimensions; and to him that Knows, of no dimensions! To talk thus seems meaningless, a mere play on words; yet it contains a truth which during sleep everyone knows.

In respect of dreams, primitive man has always been nearer the truth than civilised man, because the latter, having aimed almost entirely at conquering matter for purely temporal purposes, has developed logic and focussed his waking thoughts on physical objects and laws.

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Primitive man, much more subconscious—to use a popular Western term—than his elder brother, is able still to feel the truth about sleep, and sometimes to realise it with undeniable clearness. He therefore claims with confidence that when he sleeps he goes to a world of spirits, commingles with the shades of the departed, learns from them, and even reads the book of Fate.

Said Cheta to me: "My friend, I talked with the spirit of my father in the presence of a deva last night. I feel sure my doom is sealed, my end is near." He was only too correct. That very day he and his companion were foully murdered. He knew that he had read the Records and that his higher self had conjured up an image for the purpose of informing his waking mind, according to the popular belief of those parts, respecting the interpretation of dreams.

That is the usual way of the ego when desirous of conveying information to its distorted earthly representative. Out of the Records it will take a line and symbolise it in a dream which the waking mind may understand; but even then it is often too complex to be rightly construed.

This dream symbology is one of the most important and interesting factors in psychology and deserves much more attention than it has received. Anyone can study it, and if they did they would be saved many a pitfall and gain many advantages in the race of life. The task is by no means difficult; all that is required is the determination to read the Records and send the information through via the dream consciousness. Then be not hurried in the interpretation of the "visions of the night." It is here that many will go wrong. The dream or symbol, with practice, may become simple and clear, easily to be understood, as in Cheta's case; or it may be ill-formed and hard to read. But there is another factor which none can hope to overcome: Karma may interfere. Only adepts can hope for freedom from error.

Quite recently I experienced an excellent example of this. A friend of mine challenged me to discover the winner of the recent Derby race. Doubtless his object was to benefit by any information I could get. I was equally sure that Karma would see that no mistake would be made; but that I could discover the winner I had no doubt, although the fact might not be evidenced until after the race.

On retiring to bed I willed that I should read the Records

connected with this event and should transmit the information to my waking mind through a dream. On the second night I dreamed I saw a horse-race won by a boy riding a horse which dashed with extraordinary speed past all the other horses as they approached the winning post. Immediately afterwards an official came into the enclosure in which I stood, loudly calling out the name of the horse that had won.

When I awoke the two features of the dream which impressed themselves most upon my mind were that a boy had won and a man had called. But fate had determined to obscure the truth by calling the name of the winning horse—a purely fictitious name—and not the name of the boy. Without comment I informed my friend of my dream, and he concluded that if it signified anything it must be that the horse who was to win would be ridden by a boy. This interpretation events showed was wrong. Immediately the race was over the interpretation was clear, the principal features of the dream representing Call Boy.

A medical friend of mine has in this respect an excellent karma, and for seven years in succession has dreamed the winner of the great classical race. This year his waking mind was much set on Hot Night, and but for his capacity to dream he would have retained his confidence in that horse.

Determining to read the Records, he dreamed that he was standing between a temple and his father's house in Madras on an oppressively hot night. The stars shone brightly and a new moon rose charmingly above the horizon. Everything was calm and peaceful; and except for the intense closeness of the air he felt happy viewing the beautiful scene. Wiping the perspiration from his brow he thought, "How hot the night is." Then a feeling of unrest and uncertainty came over him and he felt a storm was brewing. Gradually the sky became overcast and a terrific storm burst, a flash of lightning striking down a man standing some distance off.

Shocked at this misfortune my friend ran towards the prostrate figure, and as he did so a voice called loudly, "Call, boy, call!" With these words ringing in his ears he awoke, confident that Call Boy would win the Derby and Hot Night lose by a small margin.

With practice a symbolical system can be formed so that the interpretation of dreams becomes much more easy and reliable. This has long been known among students of occultism in the

East, especially those who have made great progress in spiritual purification. It accounts for the different methods of dream interpretation, which, although so unlike, are equally useful.

Occasionally people dream clearly and unmistakably, the events depicted being identical or almost identical with the events they represent. The symbolism of others is governed by the law of opposites. That is why some people who dream of death, for instance, regard it as indicating news of a birth, and vice versa.

I knew two ryots who were celebrated for their dreams about the weather, an important factor in the part where they lived. When rain was about to break a drought one would invariably dream that he was swimming in a pool, the depth of the water varying with the degree of the impending rainfall. The other would dream that he was wandering through an arid desert, parched with thirst, the size of the desert corresponding with the quantity of rain foretold. Their forecasts were much valued by the local farmers and peasants, who relied upon them. There was also an old priest, much attached to a Christian missionary who learned to respect his gift, who had cultivated the art of dreaming, but rather loosely. His dreams took different forms, and were often difficult to interpret. In any case they bore on the matters concerned with extraordinary aptness, a fact not always appreciated until after the event.

Certain articles of diet are helpful in producing controlled dreams. In the Western world carrots, slippery elm bark and filtered water taken just before retiring are particularly helpful.

# THE COURT OF STARS By PHILIP HARRISON

WHEN a poet, who is also a scholar and a mystic, essays, under the guise of a romance, an allegory of the Quest, we are justified in anticipating that the result will be both intellectually satisfying and spiritually helpful. Mr. Arthur Waite's latest work\*—a prose-poem, a fairy tale and an allegory in one—will be found to fulfil the highest expectations based on the author's reputation and the subject he has chosen.

"From the outset of this mystical romance, full of the fragrance of rare imaginings," says the publisher's foreword, "the reader will feel that the author is not a mere teller of stories writing for the sake of making a book, but a gifted mystic turning the ripeness of his knowledge and the beauty of his poetic faculty to a new and full account." Publishers are apt, excusably enough, to exaggerate the merits of their wares. It would have been difficult for Mr. Waite's publishers to over-praise The Quest of the Golden Stairs, from whatever point of view it may be regarded.

Considered only as romance, it will delight all readers who still retain the priceless possession of a child-like heart. The story of Prince Starbeam's adventures, not only in quest of the Golden Stairs which lead from Faerie to the Court of Stars, but also in pursuit of a certain magic ring the possession of which will win him the lady of his dreams and the throne of Faerie, is, in outline, identical with that of many of the old fairy tales, the names of whose authors have been forgotten or have never been known. But Mr. Waite, being a poet, has flung wide the "magic casements, opening on the foam of perilous seas, in faery lands forlorn," and shown us the world of Faerie in an unforgettable setting of a delicate and stately poesy. Clothed in Mr. Waite's tapestried diction, the fairy tale becomes a pageant, a prose-poem, of knightly adventure and high romance.

But even this is but the frame-work of the building, the casket which holds the jewel. From the first word to the last, the book is an allegory—an allegory of the eternal quest of the soul for its ultimate spiritual home. But it is not the half-hearted, or even wholly unconscious, progress of the ordinary

<sup>\*</sup> The Quest of the Golden Stairs: A Mystery of Kinghood in Faerie By Arthur Ernest Waite. The Theosophical Publishing House, Ltd., London: ros. net.

pilgrim that Mr. Waite narrates—though that, too, is touched on. It is of the adventures of the lonely soul on the path of mysticism that Mr. Waite has to tell us; of the tests and trials awaiting the seeker on that path; of the dark hours when all seems lost and no help is near; of happy interludes of refreshment and communion with higher souls; of renunciation and self-sacrifice; of love and loving-kindness; of patience, long-suffering and triumph. Prince Starbeam is the Galahad of this Quest and, like Galahad, he wins his throne and crown "far in the spiritual city."

As an allegory, the book is a very wonderful piece of work. Mr. Waite writes of what he knows, of the inner life of the soul, and all who are struggling, however feebly and uncertainly, on the road that leads through Faerie to the Golden Stairs and the Court of Stars cannot be otherwise than conscious of the wisdom and insight which have gone to the making of the allegory. Each reader, in applying the allegory to himself, will interpret it in a different way, for though the goal is the same for all, it is reached by many routes, and experiences of no two men are precisely the same. And any allegory, to be of value, must be capable of these diverse interpretations and evoke various responses. As Mr. Waite himself puts it:

The haunting voice had stirred deep wells of memory: for one it seemed the tones of his mother calling him in childhood from glens and woodlands to his home; another remembered the deep murmur of the sea, as he had heard it in youth and had longed for the free life of a rover; while in the ears of a third rang faintly and far away a convent bell, and he remembered how once he had served at a high altar. Thus each was carried to a sacred moment of life or the memory of a great intention.

This passage will perhaps also serve to explain why I have called the allegory not only intellectually satisfying but "spiritually helpful." For Mr. Waite does us no small service when he reminds us, in an unforgettable phrase, of those "memories of a great intention" which, for so many of us, remain as memories alone, if indeed even the memory of them remains.

There are many such memorable phrases scattered throughout the book. But, apart from these, there is a real spiritual value to be gained from the allegory as a whole. Most of us must often have felt that to attempt to live, in however humble a fashion, the spiritual life is well-nigh impossible under modern conditions. In any other age it would surely have been less difficult. Is it fanciful to suggest that by an external visualisation of ourselves as the hero of an allegorical romance, a knight enduring physical discomforts and fighting visible enemies, by, in short, watching ourselves acting the leading part as it were in a romantic drama, a sense of adventure may be infused into our humdrum existence, which, in a measure, may help us along what seems a colourless and dismal road? If such a fancy has any reasonable basis, Mr. Waite can surely help us. Without presuming to compare ourselves with Prince Starbeam, we can, at least, follow him in his Quest of the Golden Stairs and hearten ourselves with the knowledge that for each one of us, too, "a sceptre of green malachite and an emerald crown" are waiting on that day when we shall have mounted the Golden Stairs and achieved the Quest.

I have said that Mr. Waite has cast his allegory in the form of a fairy-tale. And the fact gives rise to a speculation which it may not be out of place to hazard here. The old authentic fairy tale, springing from a source unknown and handed down from the remotest ages through countless generations, is ever the same story of the achievement of a Quest and the winning of a crown. And the hero—whether peasant or prince—is always one marked out in some way from his fellows by the possession of unusual qualities. Further, certain conditions are laid down which must be fulfilled before success can be won, tests are exacted and trials imposed; while, more curious still, help and comfort is given, in the darkest hour, by mysterious strangers who, like guardian angels, seem to be watching specially over the welfare of the struggling hero.

Perhaps it would be going too far to suggest that such fairy tales were written consciously, like Mr. Waite's magnificent Romance, as allegories of man's spiritual Quest. Yet the occult tradition tells of a golden age when the world was veritably ruled by the Elder Brothers of the race. May it not be that these fairy tales echo or embody the teaching then given to our simple-minded forefathers, serving to keep alive, among those far removed in time from the primitive wisdom, some dim know-lar of the Quest on which all men must some day consciously set out, and the high estate upon which it is man's destiny finally to enter?

Whether there be any truth in such a theory or not, Mr. Waite has, I am sure, done wisely in taking the raw material

for his allegory from such old models. By the magic of alchemy, by his gift of poetry, by his mystical intuition, he has transmuted the baser metal of these models into a casket of pure gold, worthy to contain the very precious jewel—the "pearl of great price"—without knowledge and possession of which it were hopeless to attempt the Quest. The reader's debt to Mr. Waite for The Quest of the Golden Stairs can, in part, be repaid by an appreciation of the beauty and poetry of the book, and a recognition of the skill and artistry which have gone to its making; but for the help and inspiration which those seeking the Path will derive from the counsel and wisdom to be found on every page no repayment is possible, save that of gratitude to the giver. Nor would Mr. Waite expect or ask for any other reward.

## GOD'S WORLD BY HILDA M. WESTROP

A rain-soaked earth;
A wind sweeping past with a wailing cry,
And dull grey clouds scudding over the sky—
Is this God's world?

A bleak, wild moor Wrapt close in a mist and shrouded deep, The only life a few cowering sheep— Is this God's world?

A small, new grave;
While a mother weeps in her agony wild,
"Ah, God, give me back my little child!"—
Is this God's world?

A battlefield red; A shrieking shell, the dull roar of a gun, And a widow mourns for her only son— Is this God's world?

A wee, white flower; It peeps from the earth with message of cheer, "Be comforted, see, the Spring draweth near"— Yes, this is God's world.

# SOME OCCULT TEACHINGS OF APOLLONIUS OF TYANA

By ALLAN NEVILLE TAYLOR

WE do not know for certain when he was born or when he died; some are not sure that he ever lived at all, though the evidence of his actual existence (such as it is) has been thoroughly sifted by numerous scholars and more or less generally allowed. The life of Apollonius has, however, been so overlaid with romance and fable that it is difficult to separate fact from fiction. Rather than ask who he was, it seems more pertinent to question what he was. Theosophy acclaims him as one of a long line of Initiates—an exponent of the Wisdom-religion. Others have labelled him a charlatan, an itinerant sophist, a sort of Simon Magus; while Christian tradition condemns him as a poor imitation of Jesus, whose life and works it is asserted he attempted to emulate—no mean ambition, even if true.

There is almost no doubt, however, that Apollonius was a real person. His deeds we cannot vouch for, but much of his thoughts and teachings have been preserved for us by Philostratus, who seems to have had access to certain memoirs compiled by a disciple of the sage. In the sack of Damis' exuberant fancy and intense hero-worship we can with care separate from the dross much bright ore, and at once the Master's doctrine begins to resolve itself more clearly.

"On ne sait s'il faut le compter parmi les sages, parmi les fondateurs religieux, ou parmi les charlatans," says Renan in a well-known passage. A religious founder such as Jesus, Buddha, or Mohammed he certainly was not. His particular sect scarcely outlived him—or rather, lived on indeed, but not in his name. For on examination it becomes obvious that the doctrines of Apollonius were neither new nor original: he was merely one of the conductors of a definite line of thought which began in the East, and came to the West through Pythagoras, via Egypt. He added little or nothing completely his own; such is not the function of a Teacher. Apollonius was a means—a mouthpiece—for the diffusion of knowledge—a particular knowledge, which, following an accepted custom, he often chose to put forth in the guise of allegory.

#### SOME OCCULT TEACHINGS

Apollonius, nevertheless, was always a Hellenist, and his allegories are in the manner of Plato. But he had a profound respect for science, and because of this his teaching became essentially practical in import. He preaches (and practices) the manner of right living. The example he himself set has remained a model of how such a life should be conducted. "Live unobserved," he declared, "and if that cannot be, slip unobserved from life." But this, of course, does not mean that (like another philosopher) he looked upon life as a preparation for death. Like Jesus, Apollonius praises the joy of living and the cultivation of a happy temperament. He modifies and controls the practical side of living in order to acquire this tranquillity of soul. "He had a genius for good-fellowship and good humour," Philostratus tells us.

Nevertheless, he determined to master the body that he might open his mind to inner vision; the only way, as the lives of all the mystics indicate, that the Light of Truth may enter in and exalt the spirit to communion with the Divine. Apollonius, like the Hindu ascetics, fasted. Following the custom of the gymnosophists of Egypt, he renounced wine and flesh diet, and existed only on vegetables and dried fruits. Wine, however, he did not condemn, except that it "clouds the ether of the soul," and, as such, is foreign to a mystic's purpose. Carrying out to the letter the instructions of his predecessor, Pythagoras, he held no connexion with women, wore only linen, and, above all, undertook successfully the truly gigantic feat of keeping an unbroken silence for five years. A man who has done this may well be confident of having little to fear from domination by his astral or emotional self.

But apart from subjugating the body. this period of silence had another and perhaps more important purpose. It was a period of meditation. Meditation is one of the first stages in the path of illumination: it is a method of arriving at the true nature of things and discovering their intimate correlations one with another. Meditation enables one to reject that which is false though not apparently so, and thus make place for the true. It is a well-recognised form of yoga practice, of which Gautama himself was not ignorant under his bo-tree, nor Jesus when he retired into the wilderness "to be tempted of the devil" (that is, appearances) for forty days, at the end of which time he perceived the Light—or, as Matthew naïvely puts it, "angels came and ministered unto him."

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Following his teaching as to the right manner of living, Apollonius advised that one begin each day by "communing with the Gods," and then to commune about the Gods—before any human affairs influenced the mind—All the mystical and devotional works that have of recent years been given to the world insist upon the advantages of such a practice for its purifying and elevating moral effect

As a mouthpiece for the passing on of fundamental religion he was dogmatic—as Buddha and Christ were dogmatic. "I know," "You must know"—such were his constant modes of address, authoritative and even oracular. He had no doubt as to the verity of his destiny. "I must go where a Higher Power guides me," he said on one occasion. The visible manifestation of that "Higher Power" was, to him, the Sun—a tranet identical with that promulgated by H. P. Blavatsky in *The Secret Doctrine*, where the Sun is looked upon as the literal heart of our solar system, and the source of the life-stream which vivifies every living thing.

The soul Apollonius regards as an intellectual Christian fnight: "The methods of divine providence, the principles of acceptable worship, the nature of virtue, of justice and of temperance, these are the secrets which neither Athos or Olympus . . . can display for those who climb them, unless they have spiritual discernment: for the soul, when pure and undefiled it addresses itself to these tasks, can, I tell you, easily outsoar this mountain of Caucasus." The doctrine he teaches of the separate existence of the soul precludes the idea of death, except as the disintegration of a temporary garment of the ego, or soul. "The world says that you are dead," he states of a Greek hero, "but I do not allow this motion."

It was after his visit to the Brahmins, however, that Apollonius' doctrines acquired a more definite tinge of oriental mysticism. Here in India he was at the fount of occult wisdom, the same that had been imbibed by Pythagoras several hundred years before. We at once notice how his philosophical scheme of things becomes profounder, and set upon a more determined basis. He discusses reincarnation in the flesh with Iarchas, the chief Brahmin, and henceforth the added importance of this belief m relation to the progress of man on the Path is apparent in his discourses. He is convinced that it is possible to remember one's condition in a previous existence—provided the mind is closed against all impressions derived through the physical senses.

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He is a believer in the prophetic power of dreams which come during natural sleep, i.e., sleep not induced by narcotics or wine. Astrology, too, found a devout exponent in Apollonius, who is said to have been the author of a work in four books, entitled *Prophecies of the Stars*. He insists, however, that a knowledge of the future can be obtained only by a perfectly pure and impersonal mind through the agency of God direct—by which we may understand the theosophic doctrine of becoming one with the memory of the Logos, and thus being enabled to range equally in the far past or the future, both of which are instantaneously present in the mind of the Logos as the Eternal Now.

But that it is absolutely necessary, if one would advance towards God, to overcome the handicap of a physical envelope, is the teaching Apollonius never wearies of inculcating. He puts this very well in his figurative way: "... the air is the Sun's vehicle" (in other words Karma—the Path towards Divinity). "And such as hope to celebrate his praises worthily must rise above the earth and walk on air like the god: this is what all men desire."

I have italicised the last words because they are an extremely important commentary on what precedes them. He realises that "all men"—for which "all creation" may be equally well understood—desire to attain to that perfect state which they are innately conscious of lacking: the perfect state being, of course, unity with God, when Truth will become apparent, and individuality, as such, cease to be. All things desire perfection instinctively or intuitively, probably because something within us remembers that state ere a precipitation into partitive conditions took place. It is because and through that desire that creation progresses at all towards a definite end. This, a doctrine propagated partly by Buddhism, is the gist of Apollonius' occult and philosophical discourses, and, on careful consideration, shows great similarity with the teaching of Jesus, almost his contemporary. He has absorbed the divine knowledge of the Orient, from which all the great religions that have actuated humanity have emanated; but, unlike Jesus, he gave that knowledge no particular and individual form which, by appealing directly to a certain sect or community, would serve as the foundation of a new religion-or rather, the old and universal religion displayed from a new angle. His teachings, however, are as true to-day as they were then, and in one form or another are accepted by four-fifths of humanity.

# ETHER: THE KEY TO THE UNIVERSE

By C. G. SANDER, F.R.P.S., D.Sc.

When the mechanism of this Universe is explained in such wise that no discovery of Science can ever disprove but must rather support it—when the Essence of the Immortal Soul in Man is described in clear and concise language—and when the marvellous action of Spirit on Matter is shown to be actually existent and never idle—then if the world still doubts and denies God, it will only have itself to blame!

— MARIE CORELLI. (Ardath).

PRESENT-DAY thought—scientific, religious and philosophic—will be considerably influenced and may be modified by a more profound knowledge of the ether, its nature and functions.

Ether is the substance of the visible and invisible creation, the raw material of which the tangible universe is built, and the efficient cause of all phenomena.

Our modern conception of the ether is but a more scientific and rational presentation of a very old idea, dating back probably several thousand years. Chaos is one of the oldest terms for the ether of space. Many mythical and symbolic designations in the olden times seemingly point to the idea of the ether. The Akasa of the Hindu Initiates is the ether. In more modern times we have the materia prima of the alchemists, the Od of Reichenbach, the Vril in Lytton's Coming Race. Physical science has now taken up the idea and investigation of the ether, and although it cannot be actually handled either physically or chemically, it can be conceived and treated philosophically and mathematically.

ETHER IS SPIRIT. Ether is undifferentiated, unmanifest, universal spirit—the union of three cosmic elements or principles, co-existent and co-extensive, infinite and eternal, namely, Love, Mind and Life.

When differentiated and in manifestation, the grouping and inter-action of these three universal elements constitutes both the visible and the invisible universe—the world of matter and the world of spirit.

In the ether these three principles or elements are absolutely balanced, undifferentiated and at rest: the three are One. We therefore may regard the ether as triune spirit. Ether is the source of and embraces all being and all existence: it is the Absolute, the One Reality, the All—or, as Sir Oliver Lodge

beautifully puts it: "Truly it may be called the living garment of God." Space, time, matter and motion are relativities.

Ether in manifestation is the basis of matter, light, magnetism, gravitation, life, soul, mind and self-conscious spirit (or monad).

We define ether as infinite, eternal, triune spirit, in which the properties of electricity, magnetism and consciousness are inherent in a balanced, static and undifferentiated state. Ether is homogeneous, structureless, infinitely limpid and frictionless. Whether the ether is quiescent or in motion we cannot say, for we have no means of gauging any movements, if there be any, whether they be currents, rays or vortices. Even if such movements were detected, they would be only relative to the stellar bodies moving in space, and could not be referred to any stable or fixed point in the ether.

There appears to be no attraction in ether, and therefore no cohesion, no gravitation or density, such as we find connected with matter.

The difficulty in dealing with the ether is in dissociating our thoughts from the ideas and habits of thought we have with regard to the properties of matter. Ether appears to have none of the properties or attributes of matter.

Ether seems to be the most perfect medium and permits of a frictionless, waveless passage of electric and light emanations, both of which presumably are sub-states of matter.

Our sun, like the rest of the great galaxy of self-luminous stars, uses the ether for the life and existence of its offsprings, the planets and their satellites. Our sun may be regarded as one of the great cosmic commutators of the ether, which by solar activity is turned into matter, life, intelligence and all the forces which are connected with these three states of cosmic existence, namely, electricity, magnetism, light, cohesion, gravitation and all chemical and physical attributes of matter, likewise all vital activities, such as growth, metabolism, movement and reproduction and the expressions of intelligence—sentiency, consciousness in all its aspects, memory, thought, telepathy and so forth.

All this, which constitutes the visible and invisible universe, is dormant in the triune ether, but is differentiated or created by the sun from the illimitable, infinite ether, and radiated into space, where it is absorbed or re-created into denser forms of life and matter by each planet.

The three principles which are inherent in the ether and which

are separated by the action of the sun are: (a) the electric principle or radiant energy, (b) the magnetic principle, or dualistic element (attraction and radiant heat), and (c) the psychic or mental principle, the source of all sentient and intelligent existence.

Electricity, the first of these principles, is essentially energy, when dissociated from its parent stock, the ether. It always proceeds or radiates in straight lines from its source, unless deflected by attraction or the gravitative force of the magnetic principle.

The second, or magnetic principle, is also energy of a dual character. In one mode it is magnetic force or attraction, and in the other it resembles the electric principle, inasmuch as it radiates outward, a mode of manifestation we term heat. This dual mode of inward and outward flow of the magnetic principle may be regarded as cosmic rhythm or pulsation. It flows probably over a path which is either circular or elliptic, and may be conceived as an immense vortex, which, however, cannot be further dealt with within the scope of a brief article.

The third, or psychic principle, unlike the other two, is not energy, but in its function is directive, constructive and organisative. It controls and governs both electric and magnetic energy in their combinations for a definite purpose, namely, that of forming or shaping matter into objects. It is the foundation of both atomistic and biological sentiency, of consciousness, and all psychic functions, and of the mechanism of life. It is the effective cause of progressive sentiency and expanding consciousness, usually called Evolution. In a yet higher aspect or function the psychic principle combines with the magnetic principle, and thereby is raised to its highest power and forms imperishable units or spirit-monads, which can function through a lower or material vehicle or body.

These three cosmic principles in their various combinations are responsible for every mode of existence of phenomenal manifestation. They constitute the soul of the universe.

Light is radiative energy which has for its base the electric principle, which appears to be combined with, or at least in some way modified by, the magnetic principle. These two principles apparently form groups of corpuscles like, or at any rate akin to, the electrons and protons of the atoms, but of a more attenuated nature. These corpuscles may be considered to be a substate of matter. Groups of such sub-material corpuscles being projected or ejected by a luminous body, radiate uniformly in all

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directions, *i.e.*, in concentric spheres or shells, at the velocity of light, meeting with no resistance or friction in their passage through the ether. The emission-theory of light of Newton will be found to be nearer the truth than the later undulatory wave-theory, when we know more about the ether. The subject is very intricate and beyond the scope of this essay.

Matter is the product of the union of the electric and magnetic principles, and according to recent scientific discoveries the former principle forms the electrons, the latter the protons within the atom, which were considered to be the smallest particle of a chemical element. The protons may be regarded as the solid magnetic nucleus of the atom, round which a great number of electrons of the electric principle are circulating in astronomic orbits, like small planets, at a terrific speed.

Thus electrons and protons form a miniature stellar world, and collectively constitute the atom of matter. Science has made great progress during the last few years in its investigation into the nature and constitution of the atom, and thereby appears to have entered the domain of metaphysics.

Life in its wider sense of sentient existence is the product of the union of the electric (or vital) with the psychic or mental principle. This union appears to be of so intimate a nature that vitalised or organic matter very tenaciously retains the life principle, and can pass through many changes, including putrefaction and decay, without yielding up the life principle. It can pass from the vegetable to the animal kingdom and back again repeatedly, and retain its organic or sentient nature, which only great heat or chemical processes can expel. The primary form in which life appears is protoplasm or life-jelly.

It may be taken for granted that every living organism (as distinguished from inorganic matter) has a soul, which controls its functions. The soul differentiates one form from another, one plant from another, one animal from another. It determines the characteristics of the living entity, and moreover controls the aggregate of the cells which constitute the living plant or animal.

The psychic principle is the basis of all psychic functions, of life and of consciousness up to a certain point. In its higher dynamic functions it is thought and telepathy. In its static state it is memory, habit, and vital automatism, which are functions of the so-called subsconscious mind.

The two cosmic principles—the magnetic and the psychic—

form combinations which are of a purely spiritual or non-material nature. In its higher or spiritual function the magnetic principle is love. In its higher or spiritual function the psychic principle is intelligence, knowledge, understanding, wisdom, beauty and grace. When these two principles combine or coalesce they form spirit-entities of a permanent and cumulative nature. These are self-conscious, self-active, creative, spiritual entities, which are devoid of the properties of matter and, moreover, free from the limitations of thought and emotions of the soul. The great philosopher and mathematician, Leibnitz, called these undying spirit-entities monads. The innermost self of every human being is a monad.

The monad has no power to act on or express itself in matter or a material body. It creates or clothes itself in a vehicle for that purpose, which is the soul. The latter in turn creates the body through which it can contact the material world, and thus the visible man is constituted of body, soul and spirit, all of which have their origin in and consist of the three primary elements of the ether. Above the human monad there are many degrees and many ranks and orders of monads connected with a planet such as our earth. These monads constitute its celestial hierarchy. This, however, is the domain of metaphysics.

Etherology, to coin a new expression, appears to shed fresh light on evolution, the orderly process by which the progressive scheme of the universe is worked out, as far as we can judge from limited terrestrial experience. This cannot be explained here, but may briefly be summarised in the assumption that evolution is essentially a spiritual or inner process of expansion of consciousness, of which the evolution of the physical form or living organism is but the outward manifestation. Life is the energy which generates this process of development, but behind the life-force there is the spiritual control of mind and love, the idea which has a definite purpose or design to accomplish, the highest point of which in man is the perfect expression of love, wisdom, life and self-realisation.

It must not be inferred that ether and God are to be taken as interchangeable terms. We may be sure that God is not only all that which the triune spirit of the ether expresses; namely, love, mind and life, but far more than the circumscribed human mind can conceive

The ether is immanent in all, and is the soul of the world, but the Spirit of God is transcendent to all. The innermost self or

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monad of man intuitively knows God, but the mortal mind cannot conceive or define Him, and therefore it is useless to argue about God. We know intuitively that the cosmic laws are the expression of a beneficent Oversoul, in whom welive and move and have our being, and therefore they are immutable and just, and never vindictive. The object of man's incarnation is to gain knowledge through experience and work, until through progressive mental and spiritual evolution he attains to self-realisation, freedom of the soul, and cosmic consciousness. In this process of spiritual evolution, etherology is of great help, for it not only harmonises science, religion and philosophy, but points to the oneness of the whole universe of which man is an integral part.

# TO THE POWERS THAT BE BY KATHARINE BEDFORD

Give me a dream for the darkness
And though I seem to lie
Under the grass, away from the rain,
Forgotten and gone to dust again,
Who so alive as I?

Alive with a tense emotion,

A flame more keen and pure
Than, walled by this flesh, the senses know
Under the stars where the strong winds blow,
And the mountains stand secure.

A dream for the outer darkness—
And, granted what I crave,
They who shall tread on the soil above,
Shall have less life and shall know less love
Than I within my grave.

#### "ONE LIFE IN ONE WORLD"

By EDITH HARPER

"Rejoice that man is hurled From change to change unceasingly, His soul's wings never furled!"

- BROWNING

IT is interesting that this year 1927, which marks the Golden Wedding of Sir Oliver Lodge, should also see the publication in volume form of his lectures in connection with the "Halley Stewart Trust," under the title, Science and Human Progress;\* for it seems as though in this work the famous scientist has given us the quintessence of his conclusions as a savant, and his inspirations as an interpreter of the ineffable possibilities of the human race in its progress from the dusk to the dawn. Sir Oliver himself says: "I have a message to deliver. . . ."

In December, 1924, the Halley Stewart Trust was founded. Its aim, in brief, is, "Research towards the Christian Ideal in all Social Life." It is explained that the term "Christian Ideal" is not to be understood in a "dogmatic, theological or ecclesiastical" sense; but, in the words of the Trust, "to express the Mind of Christ in the realisation of the Kingdom of God upon earth."

At one time, in the minds of the mass of people, the term science practically stood for materialism. Religious folk of the orthodox kind were rather atraid of it! And still some of those who recently listened to Sir Arthur Keith's Presidential Address to the British Association at Leeds are inclined to agree with Elizabeth Barrett Browning:

"A pagan, kissing for a step of Pan
The wild goats hoof-print on the loamy down,
Exceeds our modern thinker who turns back
The strata . . . granite, limestone, coal and clay,
Concluding coldly with "Here's law! where's God?"

Now comes Sir Oliver Lodge, like the world-policeman in Algernon Blackwood's enchanting tale, with the Constellation of Orion and the Pleiades glittering on his shoulders. With his magic key he opens the imprisoning walls, and we soar into "a universe of boundless possibilities."

\* Science and Human Progress, Halley Stewart Lectures, 1926, by Sir Oliver Lodge, F.R.S. London: George Allen and Unwin, Ltd., 40, Museum Street, W.C. 1. Price 4/6 net.

#### "ONE LIFE IN ONE WORLD"

Not so very long ago, a luminary of the English Church declared, in effect, with ponderous and gloomy finality, that had communication with the departed (I think he called them "the dead") been possible it would have been established long ago. But what says Sir Oliver?

". . . Evidence is accumulating that humanity as a whole is not isolated in the Universe, as it used to think it was, but that we are in close and affectionate touch with a higher order of beings, who realise our difficulties, help our struggles; and who, recognising the vital importance of this earthly period of existence, are straining their faculties to the uttermost to step in wherever they are given an opportunity—not by force, not with any compulsion, but by permission, by good-will, or in response to entreaty—so that, by co-operating with us, they can contribute to the advancement of the whole."

Stumbling along the two stony roads of scientific materialism and cast-iron orthodoxy, as so many bewildered pilgrims have done, there was little to guide weary feet or to comfort aching hearts. But, as the darkness deepened, stars began here and there to show their light. Science might be after all as the smoked glass through which our anxious eyes could gaze more securely upon a wider aspect of the glory and majesty of the Creator and the wonders of His Universe. Sir Oliver has shown us how science and religion most truly go hand-in-hand. That which has in all ages been inspirationally felt by poets, seers, saints (and maybe a few sinners), is shown to be the heritage of mankind. Immanuel Kant's assurance that "The other world is not another place, but another view," is no visionary's dream. Sir Oliver Lodge thus confirms it: "Every truth, no matter how small, has a great influence. There are no halftruths: if a thing is true it is completely true, and its consequences may be infinite. Once a truth is realised, we find that it has always been there: it is our recognition of it that is new. Electrons, X-rays, all the multitude of recent discoveries have been in existence all the time; only we did not know."

"So it will turn out with this question of spiritual existence and survival. We are in process of discovering a whole new world, nothing less."

And again:

"The conditions of the whole Universe are unchanged by death. Death is a subjective thing; it belongs to the individual. His outlook, his awareness of the Universe, has changed. He was

aware of this set of things; he becomes aware of another set of things. Everything is there all the time. We call it the next world, or the future state, but it is all in this one Universe. There is no other world, in one sense, though there are many habitations, many resting-places."

This, I take it, is the very heart and soul of Sir Oliver's message: an echo of the glad tidings of great joy of nineteen centuries ago.

## SHADOWS By FRANK LIND

We drift amidst them in the street,
With scarce a glance, no word to greet;
Our brother souls.
Here falls a tear, there voices sing,
Some hasten to a christening:
For some the last bell tolls.

Both young and aged, rich or poor,
Are moving shadows, little more;
Upon earth cast.
Life comes and goes, a happy sigh;
Is like a cloud in sunny sky,
Too quickly speeding past.

The hidden world within the brain,
Its brief sweet joys, its lasting pain—
Who can impart?
That inner self revealed to each,
Those tender thoughts unwed to speech,
Are known but to one heart.

# THE OCCULT PAINTINGS OF HEINRICH NUSSLEIN BY IVAN BAKER.

OF the many forms of psychic manifestation which come under the notice of the researcher, not the least interesting and puzzling is that of inspirational drawing and painting. Much attention is being attracted in occult circles to the works of Heinrich Nusslein, an exhibition of whose psychic paintings it is proposed to arrange in a London Gallery at an early date.

Herr Nusslein, the occult painter of Nuremberg, was unaware of the remarkable powers that lay dormant within him until he had reached middle age. Early this year, responding to an irrepressible urge, he began to paint, without previous training or preparation. His output was at once so prolific that several hundreds of his paintings are now available for an exhibition of his works. He paints with astonishing rapidity, applying pigment to canvas with brush, palette-knife or even the hands, with equal facility. The time he requires for finishing a large picture varies between ten and thirty minutes. Such methods of work are doubtless rare, and in opposition to the generally accepted plan of procedure in painting; yet Herr Nusslein's work possesses much of the atmosphere that beautifies and enriches paintings by illustrious artists of the past, who worked with painstaking slowness and meticulous care.

Herr Nusslein is a good-natured, unassuming Bavarian, modest as to his gifts, and desirous, before all things, of being regarded as quite normal. His native place—the ancient city of Nuremberg—with its glowing memories of mediæval culture, provides a fitting atmosphere for the nurture and development of his creative talent. Old houses by the river's brink, old streets and stone bridges bespeak in strange, faint tones the spiritual presence of a noble race of craftsmen whose earthly labours are now ended. Whilst Heinrich Nusslein is not aware of any direct effects of his environment upon his work, his pictures appear to embody a variety of "influences." Traces of the early German and Italian schools are discernible among others.

Much delicacy of feeling, vitality of design, and simple colour characterise his work. His draughtsmanship may be

considered weak, but so was that of Rembrandt and of Cezanne. Like his distinguished antecedents in Art, he makes drawing subservient to the ends of composition rather than an end in itself. Similar considerations probably govern his choice and employment of colour. His poetic fancy, roving freely in Nature's vast storehouse of beauty, gathers plenteous material for a wide range of subjects embracing landscape, figure composition and still life. But he never works directly from Nature or from models, and claims that he paints from occult memory, clair-voyant vision, and magnetic contact with the living and the dead.

Herr Nusslein is pleased to discuss his occult work, and to furnish such information concerning it as he is able, especially in regard to his painting, which is invariably carried out in a state of semi-trance. He advances no theory of occult painting, but favours the hypothesis that the occult artist achieves by some psychic process of the trance state, the dissociation of the abstract counterpart from the objective reality. Thus, in moments of intensified vision, he is able to perceive natural forms and events as mere accentuations of Time and Space

Rhythm is the resultant phenomenon of the balanced recurrence of certain of these accentuations.

It is known only through its effects, the chief of these being the rousing of æsthetic emotion. Thus, the consciousness of the inspired artist is freed from the shackles of Time, and traverses boundless Space. It is imbued with the nascent energy of cosmic rhythm, which the creative faculty transforms, directs and makes static, thus rendering it manifest to less sensitive vision. In the absence, or during the suspension, of suitable executive ability, such accumulated energy may find expression in hallucinations or visions perceived in the mind's eye. A counter view is here worthy of note. It is maintained that images beheld in the mind's eye may originate in entoptic glimmerings furnished by retinal corpuscles which by the aid of the imagination are elaborated into mental pictures.

Herr Nusslein devotes much attention to the investigation of occult phenomena, and has obtained extraordinary results in automatic writing, table tilting and other applications of occult force. Perhaps his most remarkable achievement in this direction is the mummifying of birds, fishes and similar objects by magnetic passes of the hands. A few passes made over the things in question, suffice to set up speedy mummification. A

### OCCULT PAINTINGS

small collection of such mummified objects were found on examination to have wholly resisted the natural process of decay, and presented the appearance and other characteristics of fossil-hard Egyptian mummies.

Speculation revolves around the possibility of the embalming custom in Egypt having originated in the discovery of some such occult power. The Egyptians mummified their sacred animals, cemeteries full of them having been discovered; birds, fishes, reptiles and even flesh-food offerings that accompanied the dead, were treated in like manner. It is difficult, however, to gauge the true attitude of the Egyptians towards mummification. Doubtless the preservative climate of Upper Egypt, and the Egyptian belief in a life hereafter, contributed to the establishment of the custom. The ancient Peruvians were able to preserve the dead without any embalming process, owing to their desiccating atmosphere and the salt soil of the Peruvian caves.

Herr Nusslein is also able, by magnetising cut flowers, to prolong their period of freshness by several days. Even then they retain most of their colour permanently, after acquiring a parchment-like texture.

Whatever theories may be forthcoming in explanation of Herr Nusslein's unusual abilities, certain of his pictures cannot fail to arouse widespread interest. One is conscious, in their presence, of an uncanny nearness to the fundamental core of all things. It is as though the veil had been torn from Nature's profoundest mystery

The whirling impetus of planets in motion, the gravitational pull that holds the stars in place, something strangely akin to these mighty forces, animates his compositions. His singular powers of vision and abstraction afford him experience of a unique order, and he has succeeded in communicating not a little of the emotion engendered by it.

Judged by these criteria rather than by conventional standards, his paintings, despite certain immaturities of technique, reveal much of the permanent quality of spiritual greatness.

#### CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

#### ALLEGED CHANGES IN OCEAN DEPTHS.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent, Grahame Houblon, in the September number quotes an interesting extract from the *Morning Post* showing the number of cataclysms of various kinds that have taken place all over the world since the beginning of this year. At the end of his letter he says: "I do know that the cable companies' work has revealed alterations in the depths of the Atlantic on a rather generous scale. I have not the reference at hand, but my impression is that one such variation of depth amounted to about two miles, in the direction of shallower water."

Now, in the interests of all who wish to keep a balanced judgment and an open mind in the midst of all the current prophecies of imminent disaster, and alleged confirmations of such prophecies, I should like to challenge this statement.

I am not aware of the reference to which Mr. Houblon alludes, but I think it may possibly be a passage that occurs in "Coming World Changes," by H. A. and F. H. Curtiss. On page 36 occurs the following: "The rising of the Atlantic bed is one of the most vast and important changes in the earth's surface. It was discovered when the Eastern Cable Company's cable between Cape Town and St. Helena broke, some 800 miles north of the Cape. The repair ship, instead of finding it at the depth it was laid, in 1899, of 2,700 fathoms, or just over three miles, picked it up at only a little more than three-quarters of a mile deep. Therefore the ocean bed must have risen more than two miles within the last twenty-five years." (This paragraph is given in the above work as a quotation from The Literary Digest of Jan. 1925).

On the previous page the authors of "Coming World Changes" also quote from Psychic Science of Jan. 1926, the following:

"One thing is certain, namely, that the bed of the Atlantic is rising, and rising rapidly in certain places. In the Bay of Gascony there was an ocean profundity which fathomed, we understand, two and a half miles. At one point in this area the commander of the French transport Loriet found no more than 132 feet of water."

A few months ago, for my own satisfaction, I took the trouble to enquire into both the above statements. There is in London a certain firm of submarine-cable consulting engineers who have records of every cable that has ever been laid and also of almost every ocean depth that has ever been plumbed. They watch ocean depths as a

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#### CORRESPONDENCE

cat watches a mouse-hole; and reliable information as to any considerable change is of the most vital importance to them in their business. To a friend in this firm I submitted the above quotations and asked for his unbiassed comments. His reply was as follows:

"I can give tremendous evidence that the floors of the Pacific and Atlantic are not rising to any noticeable extent. The Exchange Telegraph Company example quoted is entirely wrong. There has been no remarkable change of depth. Cables are laid blindfold, the charts having only soundings at perhaps 60 or 150-mile intervals. If, years later, a cable is broken, and a depth of 400 fathoms found where 2,000 fathoms was expected by chart, the meaning merely is that the cable has gradually chafed through because it was laid over an unknown peak. We have many examples of that.

"We laid 5,700 miles in the Pacific last year, N.E. to S.W., and a line at right angles to San Francisco to Shanghai has not been interrupted, except at the shore end, for twenty-one years. Our soundings all agreed with those of 1901.

"The Bay of Gascony (Biscay is English for it) example was from a French destroyer which got into trouble in bad weather and reported a sounding of much less than expected. (We had it here, and at the time were interested in cables going that way). The Notice to Mariners concerning it subsequently showed that the destroyer was close to the land and had taken some soundings to verify her position, with surprising results. But the surprise was that she was much closer to land than she thought, and the newspaper report must have been from a deck hand. These soundings were reported for information, but were not at all strange in the locality."

Now, sir, I do not wish to contend that the ocean floors are not rising, or about to rise, or that the predicted world changes are not imminent. But I do most strongly protest against ill-founded reports of this kind being blindly accepted as evidence to bolster up certain theories, and given a wide circulation. Most of us wish honestly to deal with facts and facts alone; but it is not everyone who happens to be in the position of being able to check such statements when they are advanced as indisputable facts by responsible writers. The majority are forced to accept them therefore as undeniable evidence, and may be misled accordingly.

There is no doubt that the writers of books upon theosophical and mystical subjects (particularly American writers) are often unfortunately inclined to adopt a pseudo-scientific tone in their explanations, and to advance "scientific" arguments of the most unsound description in support of their theories. Such arguments may impress the unscientific, but their effect upon those readers who can perceive the haziness and incompleteness of the writers' scientific knowledge is to produce a revulsion from any of the remaining teaching which would otherwise have made an appeal.

I am afraid that some of these works deserve, in part at least, the description recently applied to them by an unsympathetic journalist. of: "religions, made in America, composed of execrable English and pseudo-scientific jargonese."

The need becomes daily more and more urgent to bring our religious beliefs to the bar of reason. There is no room for errors of fact or woolly half-truths. I trust that you will therefore kindly give publicity to the above, in order that this apparently widespread misconception as to the evidence for recent major changes in the ocean-bed of the Atlantic may be to some extent corrected.

I may add that I wrote to the authors of Coming World Changes some months ago, pointing out that the paragraphs quoted above seemed to require closer examination. I have received no acknowledgment of my letter. Yours truly,

HUBERT STRINGER.

#### MAN IS A SPIRIT

To the Editor of the OCCULT REVIEW.

SIR,—Since "W. K." uses my name I must tell him that before he lectures Spiritualists he should gain some idea of what it is that they teach. We are all well aware that the spirit is an infinitely refined thing and that the etheric or astral body is merely a temporary covering for it. There may be, and probably are, many covering envelopes, each more tenuous than the other, but since the spirit within is the essential thing, that term is used in descriptions.

A. CONAN DOYLE.

## SURVIVAL v. IMMORTALITY.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. Claude Trevor should have been able to get a reply to his question. I rather fancy that he misunderstands F. W. H. Myers' statement that definite proof of survival is not proof of immortality. Does he not confuse "survival" with "immortality"?

"Immortal" means "Having life that shall never end."

"Survival" means "Living beyond an event" (the event in this case being the physical body's death).

It is obviously not practicable to prove that we are immortal but it can be proved that we survive; at any rate, it is reasonable to presume this from the available evidence.

Immortality can only be presumed, as Dean Inge points out in his Outspoken Essays, by showing that goodness, truth and beauty are immortal realities and that the spirit or soul of man is also a reality of the same nature as these. Reality meaning true, actual and therefore immortal. Yours faithfully,

RICHARD McLELLAN.

#### CORRESPONDENCE

#### A PROTEST.

To the Editor of the Occult Review.

SIR,—I should be much obliged if you would assist me by giving publicity to the fact that I have resigned from the presidency of the Christian Mystic Lodge of the Theosophical Society and severed my connection with the T.S. altogether.

Official non-co-operation and unofficial persecution made work for the Master Jesus too difficult for it to be worth my while to try to continue under such adverse conditions.

I would be glad if you would allow me to register my protest against the conditions prevailing in the Theosophical Society, and to say that I have never condoned them nor acquiesced in them.

I am now organising my own society for occult work upon Christian and Western lines and shall be glad to send particulars to those who are interested.

I am also issuing a magazine dealing with mystical and occult subjects—a free specimen copy of which I shall be glad to send to inquirers.

Yours faithfully, DION FORTUNE.

#### WHO WROTE THE "MAHATMA" LETTERS?

To the Editor of the Occult Review.

SIR,—I hope your readers will not have been misled by a small, though serious printer's error in my letter which appeared in your last issue. At the foot of p. 193 the date given should be 1912, as will be seen from the reference to "fifteen years" on the next page, and I write this in order to correct it as soon as possible.

Yours faithfully, WILLIAM LOFTUS HARE.

#### A PROPOSED OCCULT SOCIETY.

To the Editor of the Occult Review.

SIR,—May I trespass upon your kindness by asking you to insert

this letter of appeal for help in your valuable journal?

We are a small party of earnest Spiritualists and it is our desire to form a society in Norwich which will welcome to membership all earnest seekers after truth. It is proposed to begin our efforts by holding a weekly meeting for investigation with the view of gaining a sufficient number of interested persons which will enable us to engage a hall and form a properly constituted society. We are in need of a kindly-disposed friend who would offer us a room and seating accom-

modation, say for fifteen persons, for a start. We have an excellent clairvoyante, one who has proved her power and ability. We should run our meetings on perfectly open lines, barring no one, no matter what their beliefs or opinions might be, and we should do our best to deal with questions and difficulties presented for our consideration.

There is a great need of a society here of an open-minded character.

If any Norwich reader feels disposed to help us in this matter, will he or she kindly write to me? I will make arrangements for an interview, in which I could the better explain our requirements and motives.

Thanking you in anticipation,

Yours very sincerely,
F. VAUGHAN (Regulus).

#### UNSEEN HORRORS.

To the Editor of the OCCULT REVIEW.

SIR,—The article in the Occult Review on "Unseen Horrors" recalls an experience of my own.

Some two or three years ago, when in bed, before going to sleep, I became conscious of being oppressed and almost suffocated by an unwholesome and disagreeable presence, which, from previous experience, I divined to be an evil spirit: as I always do, I prayed for deliverance, and it was removed. Next day I consulted a medium I was in touch with at the time about it. She said, "Have you a book in your bedroom with a cross on the cover?" I said "Yes"; and she explained that had something to do with it.

I forthwith got rid of the book, and was not again afflicted: it had lain on a table not far from my bed.

The book had been a present, and was the Life of Bishop Hannington, the first Bishop of Uganda in Central Africa: he was murdered in Africa on his way to his diocese.

The book contains this account, and other gruesome details of African life, the record of which in some way attached some ill-disposed entity in the spirit-world (possibly African) to the book or its surroundings; and finding me as a sensitive, he tried to control or manifest through me in an aimless way.

The cover of the book contained a picture of a sword, assimilated to a cross, as an emblem of the spiritual work dealt with inside the covers. If the diagram had been a conclusive cross, possibly its influence would have been to repel, rather than attract, an evil spirit.

Yours faithfully,

J. W. MACDONALD.

#### IMMORTALITY.

To the Editor of the Occult Review.

SIR,—With reference to Mr. Trevor's inquiry, it is to be feared that so long as he or others seek to be convinced of the soul's immortality by a consideration of phenomena (spiritualistic or otherwise) he must necessarily suffer disappointment.

If, however, he will consider the nature and capacities of the soul: how readily the intellect of man, for example, overleaps space and time, he will clearly perceive that there is that in us which is essentially deathless; and he will have no need to study books or phenomena with regard to this question.

Yours truly,

CHAS. ED. CARTER.

#### CHRISTIAN SCIENCE.

To the Editor of the Occult Review.

SIR,—Your contributor, E. J. Mills, makes the following statement in your last issue regarding the efforts of the Christian Scientist:

"The tremendous struggle he goes through to raise his consciousness to a higher level; the energy he expends in concentration and meditation; the mental and physical suffering he endures for what he believes to be the truth, will no doubt help the Ego to develop at more than normal speed, and thus the man will reap the reward of his exertions, even if in the meantime he may die in the effort, a seeming failure."

The quarrel which many of us have with Christian Science is that the Christian Scientist does not attempt to raise his consciousness to a higher level; that he does not understand the meaning of meditation; and that his too-material outlook, so far from helping the Ego to develop at more than normal speed, acts only as a brake, retarding its progress.

Yours faithfully,

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## PERIODICAL LITERATURE

THE Third International Congress of Psychical Research at Paris will be drawing to its close when this issue of the Occult Review first reaches its readers, and we shall look as usual to the REVUE MÉTAPSYCHIQUE for a full account of the proceedings and for the publication of the most important papers. In the issue now before us there is a wide programme tabulated, and it would seem that an unabridged report might fill a considerable volume. The Congress will be held under the general presidency of Prof. Charles Richet, and there is a notable list of speakers in the various sections. In addition to the President himself, they include Sir Oliver Lodge, the Rev. C. Drayton Thomas, Mr. E. G. Dingwall, Mr. Harry Price, who is Foreign Research Officer of the American S.P.R., and Mr. Malcolm Bird, who is the Home Officer, if this is the correct teim. There are well known French names which do not need recitation, and among other Continental investigators it should be sufficient to mention Dr. von Schrenck-Nötzing. Prof. Racco Santoliquido and M. Ernest Bozzano are not in the enumeration. We note, however, with satisfaction, the name of our old correspondent M. W. Wrchovosky of Vienna who is giving an account of his experiences with a medium named Dagma. . . . The REVUE in its current issue has a study of importance by Dr. E. Osty on a certain Practical Utilisation of Supranormal Knowledge: it is concerned with cases of crime and their psychical detection. The examples are many, beginning with the historical instance which has been cited so often under the name of Jacques Aymar, a so-called sorcerer who tracked certain murderers by the aid of a Divining Wand. It belongs to the end of the seventeenth century, but is even now one of the best cases on record.

We are reminded of "Margery" and her mediumship by a recent editorial note in Light, and register our complete agreement when it dwells on the undesirable results which never fail to follow if a circle for spiritistic research is thrown open almost indiscriminately, or to "inquirers of many kinds." Here was the course adopted by Dr. and Mrs. Crandon of Boston, Mass., and the results have been with them, as in a sense they have been also with us, who have read and reviewed so much of the great unending debate. We have, moreover, to thank our contemporary for clearing up one issue which is not without importance, being the alleged fact that Dr. Crandon is always present at the séances. The implication is obvious in the mind of hostile criticism when we remember that Mrs. Crandon is "Margery"; but it happens that "at least thirty circles producing evidential results have been held when he was absent," some of them "in other cities than Boston" and some "in houses to which the medium was a stranger." We observe in conclusion that Light "had never any doubt, even from the commencement, of the reality of the

phenomena produced through the mediumship of Mrs. Crandon"; and we trust with all our hearts that, if ever the debate is settled. this faith, ab initio, will be justified by the event in full. "Margery" meanwhile is herself a great event in the annals of psychical research; the limelight of test and criticism has been cast upon her from every quarter, and this last utterance on the subject affirms not only that "the mediumship has survived" but that it "has grown stronger under the ordeal . . ." Our old friend THE HARBINGER OF LIGHT is virile and good always—perhaps even better than ever and still more virile during recent months. How much is owing to its editor, Mr. W. Britton Harvey, in these respects and in others, must be evident to all its readers in Australia, as it has long been to ourselves here, more especially in those editorial notes to which we have referred in the past, at least from time to time. Just recently, however, he has been recounting "tests of evidential value" within his own experience at first hand. We may not be able to say that all of them will pass as such; but there are several good cases.

LA REVUE SPIRITE has a short study of dreams from the psychic point of view, a chief intent of which is to dissuade its readers from entering so mysterious and problematical a domain, failing a robust, well-balanced nervous system and a keenly critical mind. . . . The PSYCHIC MAGAZINE of M. Henri Durville has been giving illustrations of folk-lore magic in Normandy, some of which are curious and a few outside the common track of superstitious observance, while others are familiar enough—though with certain variations—in occult chapbooks and grimoires. . . . We drew attention long since to a proposal for the foundation of a Psychic Church on the part of M. Durville; and though we learn now that its realisation is still remote, in view of la dépense énorme, we note that a subscription list has been opened and has passed at least the not altogether discouraging figure of fifteen thousand francs. Temples are not built in a day, more especially when they are to restore the Rites of Initiation; but some of us may yet live to see a neo-Eleusis at Paris. The editor of PSYCHIC MAGAZINE might fill the purse more quickly did he promise to officiate as hierophant. He does nothing of the kind, unfortunately, but in a sister magazine, entitled Journal Du Magnétisme, he dilates upon a vast library, a Temple clinic and laboratory, in terms calculated to overwhelm possible subscribers. . . . LA REVUE MONDIALE translates from the Italian a remarkable study of Edouard Schuré, who is known chiefly in England by Mr. Fred Rothwell's popular version of Les Grands Initiés: it would seem that there are other writings of the occult romanticist which would appeal to his readers here—for example, his GRANDES LÉGENDES DE FRANCE. Schuré was born as far back as 1841 and his last published work, MERLIN-L'ENCHANTEUR, is described as a philosophical poem, apparently in dramatic form: but whether it is a prose poem or in meters does not appear from the references. We learn that Gabriele d'Annunzio terms Schuré le grand poète voyant.

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LE Voile d'Isis announces another of its attractive "special numbers," devoted on this occasion, and apparently at full length, to the Rosicrucian Brotherhood. We look forward to it with no small expectation, remembering the less or more historical volume of Sédir, long since out of print, and hoping, if we may dare so to do, that the lyrical zeal of *les voyants de Paris* will be tempered by discovered facts concerning the mysterious Order. The Rosy Cross can be surveyed no longer through the seering glass of Zanoni.

Those meanwhile who are not in search of reality on the subject. or even of mere invention, may turn, if they please, to LA ROSE CROIX, in which M. Jollivet Castelot continues to bewail, either in his own person or in that of his cronies, the reprobate sense of Sorbonne Professors and experts of State Laboratories who will not examine his claims or confess that he has transmuted metals. On répond par des injures à une demande si naturelle, says one of the expositors, and he appeals to the State itself through the Minister of Public Instruction. M. Jollivet Castelot, on his own part, establishes his proud position in still wider terms, claiming that he holds "the key to the regular and even the industrial fabrication of gold." What would happen to the gold standard in such case does not happen to emerge—a point which we have mentioned previously. Awaiting more favourable stars, the French alchemist has the gift of finding asylums "far from the madding crowd" of official experts, and from one of these houses on the way he is writing just now on the Religion of Science and the Science of Religion. He is looking also for a coming Congress of Religions, at which Brahminism, Buddhism, Confucianism, Evangelical and Reformed Christianity, Islam and Judaism may join hands and do something thereby for the construction of an Universal Religion, even if Roman Catholicism should elect to stand apart, as there is little doubt that it would. We venture to suggest that M. Jollivet Castelot and M. Henri Durville might come to an understanding, and then the new Eleusis at Paris could appear on their planche à tracer, not only as a Psychic but even as a Hermetic Temple.

The new issue of Anthroposophy is denominated a "Rudolf Steiner number," and this is exhaustively correct, though it may seem at first sight redundant, seeing that the "quarterly review of spiritual science" is always and only a Steiner quarterly review. The meaning, however, is that from the first to the last page every article is by the founder of the movement which Anthroposophy represents. They are nine in number and occupy 145 pages. It is to be observed that there is considerable variety in subject-matter, the myth of St. Michael and the Dragon being considered in the first place, while views on Capital and Credit are unfolded in the last. Between such beginning and end there will be found articles on Buddha, the Religious Education of Man, the social problem of Hygiene, and even a Lecture on Pedagogy. As Dr. Steiner was a frequent and almost incessant lecturer and as all his utterances are of high authority with his

#### PERIODICAL LITERATURE

followers, it is obvious that many such issues might and may be proposed in the time to come. Of the present experiment it must be said at least that it is a notable testimony to the faith and zeal of the Anthroposophical Society in Great Britain, which is content, moreover, to publish at its own headquarters, as far westward as 46, Gloucester Place.

THE HERALD OF THE STAR issues a "preliminary Congress number," that is to say, the "Camp Congress" at Eerde, Ommen, Holland, and many columns are devoted to matters of programme, since there are great changes pending. The Order of the Star in the East is now, and will continue henceforward, the Order of the Star only, and its official HERALD becomes THE STAR simply, without apology to the London evening newspaper which is of world-wide knowledge under that title. The reason of these things is not left to our seeking, for a matter of logic is involved. The Star is no longer in the East, but has either reached the zenith or is moving in that direction; the golden dawn is over, the hour of noon is nigh, and any herald of the morning must lay down his wand of office. Mr. J. Krishnamurti as Head, Mrs. Besant as Protector, and the Chief Organiser, Mr. D. Rajagobal, explain how it comes about. Krishnamurti has "attained Liberation," and—ipse dixit—it is "well established" in him. Furthermore, we have it on his own authority that he has "conquered" himself, has united "the source and the goal" and has become unified with his Teacher. This being the position in a nutshell, it is unfolded by Mrs. Besant in an affirmation concerning "the supreme truth," namely (1) "that the World-Teacher speaks through Krishnaji"; (2) that "his deliberate statements are the teachings of the World-Teacher," which is to say (3) that they are not those of Krishnamurti. It would appear also, if words mean anything-which may be doubted sometimes in these occult circles—that what is said or written by Krishnaji, who is Mr. Krishnamurti, belongs to the order of "deliberate statements," of things delivered in the state of "identity" or union; but what is written or said by Mr. Krishnamurti, who is Krishnaji, belongs to the normal output of text and talk. notwithstanding, Mrs. Besant advises us that if Krishnaji announces his intention to go out for a walk it need not be understood allegorically and is not a "new gospel." Hereof is the welter. It is Krishnaji in any case who e words of welcome to the Congress and also farewell words are printed in the current HERALD: it is he who in a luminous utterance tells us that what he has found for himself " will be eternal " yes, it is put like that by him, the World-Teacher, the mouthpiece, or what not. But it is Mr. Krishnamurti whose lyric on the death of his brother appears on the forefront of the magazine with special "leads" about it. The presumably inspired utterances are mostly "wash," but this is mere "ooze." We should like to hail a new poet and we might do with a new teacher, if needs must; but for Star presentations in either of these capacities we have no use whatever.

#### REVIEWS

THE HOUSE OF CHEYNE. By Peter Brook. London: John Long, Limited. Price 7s. 6d.

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But to the Spiritualist, deeply interested in all its paraphernalia as he may be, its greater spell will lie in its revelations of intercourse between those who have passed to still farther unfolding life and those who remain to carry on. Despite the narrow conclusions of Theology, Spiritualism offers the only explanation of the life of Jesus Christ-the linking together of God and Man.

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appealing form !

FRANCES TYRRELL.

REPRIEVE. By Halbert J. Boyd. London: Crosby Lockwood. 7s. 6d. net.

Man being in general a sociable biped, the idea of absolute isolation appals him; and "better dwell in the midst of alarms than reign in this horrible place," in the mouth of Cowper's Selkirk, is perhaps one of the most appreciable sentiments in the realm of rhetoric. The gifted author of "Reprieve" has brought into romance a weirdly spiritual loneliness which is eased by sudden incarnation in the form of a man. More or less passing muster as a shipwrecked stranger deprived of memory, "Mr. Maris" finds himself the guest of a bigoted clergyman with a psychic wife, a crippled son-inlaw (Clayton) and a beautiful high-spirited daughter (Stella). It is necessary for the stranger, if he is to disenthrall himself from horror, to link himself by pure love with humanity, but he is sorely tempted to attach himself by a physical bond to the cripple's wife. However "reprieve" is not for him an irony: the white magic of Christianity works effectively for him, and he grandly rises both as friend and lover. The mystical end of this remarkable novel is not free from supernatural artificiality. One feels that Mr. Maris should have had a larger career in his remarkably

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W. H. CHESSON.

TALES OF MYSTERY. Edited by Ernest Rhys and C. A. Dawson Scott. London: Hutchinson & Co. (Publishers), Ltd. 7s. 6d. net.

THE mysterious is in us and with us, and nobody should be too engrossed by Hansard and Trollope to read ghost stories. In this sometimes profoundly interesting volume more than a score of eerie narratives are assembled, differing very much in merit, though never sinking below the level of readability. The modern eerie story necessarily regards respectfully the legal inferences which we make from a consideration of a large number of authenticated cases. It is true that, if we accept at its face value Defoe's narrative of "the apparition of Mrs. Veal" (one of the items in this book), fictitious ghosts who appear sublimely independent of medium and rites of evocation seem justified by precedent, but one Sinbad does not make a navy, and so I cannot rate highly "The Four-Fifteen Express," by Amelia B. Edwards, much as I esteem that authoress. The masterpieces of this book from an artistic point of view, are in my opinion "His Mother's Eyes," by Philip Macdonald, "A Cry in the Night," by C. A. Dawson Scott, "The Barometer" by Violet Hunt, and "The Moth" by H. G. Wells. In 1905 "The Star" was picked out as "My Best Story" by Mr. Wells but without private conviction on his part. Certainly "The Moth" is immeasurably better, for it is not the height of the subject but the quality of the invention which makes a story good. The contributions by Arthur Machen and Edward J. O'Brien, especially the former, have an occult flavour very superior to the crisp journalistic shockingness which Barry Pain mercifully thwarts in "Not on the Passenger-List." Many will be glad to read here "The Horla," Maupassant's longest weird story, announcing with despair the arrival on earth of invisible beings who trifle with man's property and privacy.

An excellent feature of the book is a few merely true narratives. One of them ("Peter," by Herman Ould) is an example of the delusive character of certain spiritualistic phenomena, which should be very widely read. Nothing injures the average spiritualist's reputation for sanity more than a confusion between truth and marvellously imparted information. All people who hear what they call "Voices" and prefer La Planchette to the G.P.O. should read "Peter."

W. H. CHESSON.

PSYCHIC EXPERIENCES. By Sir Arthur Conan Doyle, M.D. London and New York: G. P. Putnam's Sons. Price 9d.

CLEARLY printed on a hundred and sixteen pages of excellent paper, pleasant to handle, this booklet will not disappoint the reader. Nor is it surprising to find that it has been twice reprinted in this separate form, since it first appeared as its popular author's contribution to a volume entitled Survival, by several well-known writers.

Sir Arthur is necessarily brief in the limited space at his disposal, but he is as usual forceful and to the point. After a categorical statement of his

many and varied experiences in—may one say—practically every kind of psychic manifestation, he thus drastically and justly comments:

"If a man could see, hear and feel all this, and yet remain unconvinced of unseen intelligent forces around him, he would have good cause to doubt his own sanity. Why should he heed the chatter of irresponsible journalists, or the head-shaking of inexperienced men of science when he has himself had so many proofs? They are babies in this matter, and should be sitting at his feet."

But the scepticism of resolute ignorance is well-nigh invulnerable. W. T. Stead was fond of remarking, "If a man thinks he knows better than Plato and the Apostle Paul, there is no more to be said!"

For the open-minded there is always hope, however, and to these I heartily commend Sir Arthur Conan Doyle's most convincing brochure.

EDITH K. HARPER.

THEY ALL COME BACK. Personal Interviews with Departed Relatives and Friends. By W. Britton Harvey. Author of Science of the Soul, and editor of The Harbinger of Light. Melbourne, Australia, Austral Buildings, 117 Collins Street. Price 1s.

This booklet from the energetic pen of Mr. Britton Harvey, the editor of The Harbinger of Light (described as "the recognised exponent of the Spiritual Philosophy for the Commonwealth of Australia and New Zealand)," is well worthy of its author's previous record. Mr. Britton Harvey is an ardent and enthusiastic propagandist, and, well aware of the value of personal testimony, he has gathered together some of the most striking of his own experiences, which have turned him from scepticism to absolute belief. Messages from close relatives and old friends form a goodly array of testimony, which cannot but strengthen the cause he has at heart. Among several interesting quotations from eminent Thinkers, these words from the Bishop of London (Dr. Winnington Ingram), are ever memorable, spoken in honour of the gallant Canadians, who fell in the Great War: "They are yours to-day, and you are theirs, the bond is unbroken; the family circle is still complete; you are never alone; unseen hands uphold you; unseen spirits speak to yours; close by, though hidden by a veil, the real and lasting activities of the other world proceed apace; death has been for them a great promotion; they long for you to share their honours. These heroic sons and brothers of ours are still alive, and we pray for them as we prayed for them when we saw their dear faces."

Grand words these! Spoken by our own Bishop in St. Paul's Cathedral. EDITH K. HARPER.

THE HEALING OF RODOLPHE GRIVEL. A Series of Letters by Fabre d'Olivet, done into English by Nayán Louise Redfield. London: G. P. Putnam's Sons. 8vo., pp. xiii + 273. Price, 18s.

RODOLPHE GRIVEL was a congenital deaf-mute, and this book tells in a series of memoirs, letters and documentary proofs (1) that the youth in question was given hearing and speech by Fabre d'Olivet, described by Miss Radfield as "savant, philosopher and scholar"; (2) of the persecution suffered by the healer in consequence at the hands of Napoleon I.; (3) of

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### REVIEWS

a commission which found that Rodolphe Grivel had never been deaf or dumb; and (4) after Napoleon's fall, of the manner in which the truth on the whole subject was brought to light. That which emerges with sufficient clearness is that the cure of Grivel began early in 1811 and that in 1819 a President of the Consistory of Lyon certified that the patient had "conserved the faculty of hearing "and had "perfected himself greatly in that of speaking." What became of him subsequently we do not know; and for the purposes of this notice I pass over some other cures about which the evidence is not so clear, or the permanence is not so certain. As regards the method used by Fabre d'Olivet, he affirms that, though "unknown by the modern savants and physicians," it was known very well by the ancients, was "taught and practised in the ancient sanctuaries," and was "not illusory." He says further that "all the secrets of the Egyptian priesthood" and "the principles of all the sciences" are found in the cosmogony of Moses, not, indeed, according to the understanding of Hebrew, "adopted by the Hellenists in the version called the Septuagint," but as the true meaning was developed by himself in his new Hebrew grammar, new radical vocabulary and translation of the first ten chapters of Genesis. It was from such source that he claims to have discovered a means by which to "facilitate the passing of life into an organ" deprived thereof. About the means itself he explains no further, except that in the case of his patient, it "prepared the auditive organ to receive the impression of sound by re-establishing there the seat of sensibility "; but his letters give some account of certain subsequent practices and modes of tuition. This is how the question stands and how it must be left. It is to be understood that the work has been translated in America, there printed and issued by the American branch of Messrs. Putnam's Sons. It is a testimony to the extraordinary interest taken across the Atlantic in Fabre d'Olivet. We owe thereto the successive publication in English of his Origin of the Social State of Man, the Golden Verses of Pythagoras, and the Hebraic Tongue Restored. Prior to this, Fabre d'Olivet was known to most of us only through Éliphas Lévi and occasional panegyrics of the Martinist School of Paris. A. E. WAITE.

THE MYSTIC ROSE. A Study of Primitive Marriage and of Primitive Thought in its Bearing on Marriage. By Ernest Crawley. New edition, revised and enlarged by Theodore Besterman. Two vols., pp. xx + 375, vii + 340. London: Methuen. Price, 30s. net. THE original edition of this well-known work appeared so far back as 1902. and we are told by the editor that it became "one of the very few classics of anthropology and of primitive psychology." There is perhaps no means of knowing and in any case there is no indication as to when it went out of print; but in 1925 the author had decided on a new and revised issue, when his death put an end to the scheme, so far as he was concerned, and the undertaking passed into the hands of Mr. Theodore Besterman, who is known among us as an occasional contributor to this Review and . in neo-theosophical circles. Speaking solely on the basis of results as presented by the two volumes, it could scarcely have come into more competent and faithful hands. I have seen works brought out after their writers have passed away, and editorial care has improved not only on individual views and conclusions but has made it impossible to distinguish

between author and editor in the transformed text. Mr. Besterman deserves all praise, firstly, for that which he has added, representing "the large accumulations of anthropological material during the last two decades "; secondly, for a valuable bibliography of over forty pages; and thirdly, for the very clear separation of his own work from that of Ernest Crawley. The study which is thus completed and brought up to date cannot be summarised in this brief advisory notice, which has no more ambitious design than that of directing those who are concerned to the fact of the new edition and its considerable claims. The thesis is that, alike in ceremony and system, marriage is "grounded in primitive conceptions of sexual relations"; and seeing that "taboo is the basis of social institutions," the subject is regarded under three broad heads, being (1) the imposition of sexual taboo; (2) its breaking or removal, especially in connection with marriage ritual; and (3) post-nuptial or secondary taboo, as between husband and wife, husband and mother-in-law, in connection with the birth of children, and so forth. One of the conclusions reached is on "the high morality of primitive man," while a "probable inference" is that "a potential religious content;" is latent in the functional impulses "not only of man but of at least all higher organisms." That is a consideration which might lead us far beyond what scholarship understands as "anthropological material." Having regard to its connotations in literature, The Mystic Rose is surely the least suitable of all titles for this least mystical of all treatises: it is the subject of a casual reference once only, and then in the last lines, as if Crawley had suddenly remembered that something must be done, if possible, to excuse his choice. A. E. WAITE.

POEMS BY DENZIL BATCHELOR. Publishers: Elkin Mathews and Marrot, 54, Bloomsbury St., London, W.C.

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"I called for her 'My darling, Fled where, oh where?' And lark and thrush and starling Alone were there— And much they care.

But wind from hill and hollow Did make reply With 'Follow, follow, follow, Until you die!' And so fare . . ."

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#### REVIEWS

THE SUFFERINGS AND ACTS OF SHILOH-JERUSALEM (A Sequel to The Finding of Shiloh). By Rachel J. Fox. London: Cecil Palmer. Pp. 540. Price 10s., posted 10s. 6d.

This book deals with some of the activities of that off-shoot of (or "graft" upon) the Joanna Southcott writings which calls itself The Panacea Society. Hinted at in previous volumes, it now appears that the followers of the mysterious "Octavia," have definitely accepted her claim to be an incarnation of the feminine counterpart of Jesus Christ, to be the "child" that failed to materialise in Joanna's day, and the Fourth Person in the Godhead!

On page 332 we read, "You are taught also that there is nothing outside this Visitation which is permanent, true or safe to follow." And on page 337, "Octavia is henceforward to be regarded and acknowledged as our Queen, and on Sunday evening the 25th February, by the Mother's command (italics mine), we all took an oath of homage and fealty to her"!

It is quite clear that Mrs. Fox is no conscious accomplice, but this, and the fact that several thousands of persons can be found to share these beliefs, is a startling indication of where credulity, ignorance and vanity will lead those who turn from orthodoxy but who seek literal interpretations of Holy Writ in physical phenomena rather than the Light that cometh from within.

The fact that certain manifestations of "healing" seem to have followed some of the activities of this movement, constitutes, to those who know, no evidence of Divine inspiration.

Should these lines ever reach the eyes of Mrs. Fox, she will doubtless be very surprised (and indignant) to learn that the reviewing of this book has caused the writer very deep pain; and that it has left him with the impression that (though admittedly unintentional on the author's part) no more subtle, blasphemous and profane travesty of the Sacred Mysteries of the Soul has ever been penned. To those who are interested in the pathological states of society arising out of the growing evils of mass-suggestion and group-hypnosis, this book should prove an illuminating study.

S.M.

A New Electronic Theory of Life. By O. C. J. G. L. Overbeck, F.R.S.A. Cr. 8vo, pp. 256. Chantry House, Grimsby. Price 6s.

The author is an enthusiast, familiar with most modern developments in electrical research, and the keynote of his interesting volume is that man is an electrical being, composed of and sustained by electrical energies. While' such a theory may perhaps reasonably be claimed to be new, in relation to the ordinary physical theories still current, for example, in ordinary school-teaching in physics or biology, it would be much more difficult to assert this claim in face of the mass of teaching and evidence available to students of the fringes of the occult world, during the last half century. We need not further dispute this point, for Mr. Overbeck is a careful and wide student on his chosen ground, and he skilfully brings much evidence of the kind adduced by modern science; that is, of the materially obvious kind, to witness his theories, and he certainly makes a very creditable case, which the "man in the street" if at all intelligent

will not easily rebut or evade. It is made clear that we may absorb electrical energy as directly as we absorb material food or immaterial ideas. Certain ancillary necessities, such as the correct psychological state, and the right time and place, are not so clearly perceived; nor the large number of different types and phases of that force we know as electrical energy. The book is a thoughtful piece of work and will doubtless help many people to realise some of the hidden facts of life.

W. G. R.

ARTICLES AND ADVENTURES IN RIGHT THINKING. By Lieut.-Colonel O. S. Fisher. London: Society for Spreading the Knowledge of True Prayer. Price 3s. 6d. net.

This book is an enthusiastic exposition of Christian Science. Next to Mary Baker Eddy (of whom the author says ". . . after Jesus, I believe Mrs. Eddy has done most for humanity ") the author has been influenced by the late F. L. Rawson, whose tome Life Understood is doubtless familiar to numerous readers. Of a truth, many roads lead to "heaven," and it would be presumptuous to condemn the teaching of Christian Science merely because some of its exponents confuse the issues, or else elucidate incompetently. Christian Science demonstrates one of the many facets

The perennial question of affirmation and denial again crops up. Says Colonel Fisher:

"To deny is to withdraw attention from, to cease to give thought to, to turn one's back on a thing. . . . Everyone will admit that if one does not deny a thing, it means that he must be consenting to it."

Bearing in mind, however, that according to Christian Science, evil is a non-reality, why deny that which has no existence? Why impress the ever-alert subconscious mind with the existence of something which is merely the figment of an overwrought imagination? It seems, too, irrelevant and inapplicable to quote Christ's injunction,

"If any man will come after Me, let him deny himself, and take up his cross and follow Me,"

in support of the argument.

Scientific thinking (or the renewing of the mind) is indisputably mankind's only salvation, and in this connection the author cites many instances where "right thinking" has brought about the desired results; in fact, in some cases the issues are remarkable.

Despite the fact that there is much which is incomprehensible, this little work is yet full of healthy philosophy (if one is able to accept it) and an optimism which carries one forward willy-nilly, with admiration for those who can imagine that black is sometimes white!

JOHN EARLE.

A PIXIE'S ADVENTURES IN HUMANLAND. By Jean Delaire. London: The Theosophical Publishing House, Ltd. Price 4s. 6d. net. This charming, though somewhat pensive, humanitarian fairy-tale was, presumably, written for children; but we think grown-up readers are more likely to understand its significance and to profit by the lesson it



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#### REVIEWS

The hero, Pixie White-Heather, has taken a voyage of discovery into the unknown and hostile country of humans; and, on his return home, gives a recital of his experiences to the assembled Pixie tribes. These experiences are, in many cases, more exciting than enjoyable. The consternation and horror of the audience rise to a high pitch, as they hear of the unhappy deeds and unhealthy habits of the Big People; of the miserable conditions under which they live; their complicated, hurried joyless lives; and their hopeless bondage to the rules of King Custom, and his still more odious Consort, whose name is Fashion.

Over the chief city of Humanland there broods an extraordinary and sinister darkness. The houses—save a few which belong to a favoured class of the community called gardeners!—have walls which shut out the sun, and heavy-looking ceilings which give a sensation of suffocation. . . And there are other still worse things which come under White-Heather's observation; for instance, certain evil-smelling and ghastly-looking places known as butchers' shops, and haunts of incurable pains and sorrows, named prisons and lunatic-asylums. . . Fortunately for the little pilgrim, he is befriended and sheltered in his strange surroundings by a benevolent old London pigeon, and (when this good creature comes to a cruel and untimely end), by a gentle and sensitive child, who, alone of all her housemates, can see and communicate with the invisible lesser lives around her.

It is this child—the dainty and spiritual Eileen—who sounds the note of optimism with which the story ends, and who promises the assembled pixies to go to a big school and learn to be clever enough to convince her elders that the fairy-folk and the fairy-world are real things, and that fellowship with them is the way to real happiness, wisdom, and the fuller life.

A pleasant and well-told story! We can warmly recommend it to parents and teachers in search of a new book to read aloud to that best and most attentive audience in the world—a company of young storyloving chidren.

G. M. H.

THE VOICE OF OKHARON, from the Golden Book of Life. By Azelda, Melsona of Haroman. Transmitted through Paul Black and Oliver Fox, Lustrar of the Order of Haroman. London: 22 Poplar Grove, W.6.

As its title suggests, this book is essentially mystical. We are told in a glossary at the end of the book that "the strange words employed in this work are constructed on numerical and vibrational principles; their inner significance is purely esoteric, and they have no connection with words similar—or even the same—to be met with in the languages on earth."

It is difficult to do justice to these mesasges in a short review; they should be read studiously to be appreciated, and that not once but several times. The whole is extraordinarily beautiful, and at times takes one into a very Blakeish atmosphere.

Okharon is the third bell in the celestial choir, and we are given the seven chimes or bells within the bell. Seven, the number of perfection, is stressed in many ways—the Seven Beings with the Seven Lamps, and the Great Wall which is seven yet also one. We are told that "according

### THE OCCULT REVIEW

to the altitude of the spiritual observer shall the sight be granted of the walls within the wall." Also that "he who would pass the Sevenfold Barrier must leave at each gateway one of the garments in which he is apparelled," and that the Great Wall is composed of the cast-off garments of the wayfarers.

The Voice of Okharon is a book that should appeal largely to the poet and the mystic (who in the final analysis are really one). Especially should it appeal to the lovers of Blake, and to those who appreciate the writings of Rudolph Steiner; also, we may add, to those who are versed in the wisdom of the Qabala, and who have studied the Neoplatonists and the Gnostics. But its beauty will be apparent to all.

ETHEL ARCHER.

THE FLAMING FOUNTAINS. By Winifred Kingdon Ward. A Cornish Mirror. By A. H. G.
THE GREEN COPSE. By Genevieve Hadgraft.

All published by Erskine Macdonald, Ltd., London.

THERE is an attractive, delicate atmosphere about *The Flaming Fountains*, but the author rather lacks technical experience. "The City," however, is a remarkably fine poem, and contains some lovely lines, such as:

"And little dreamy winds, on quiet wings Scatter the garner'd richness of the world."

"The Days" and "Et Resurrexit" are promising poems. Miss Ward has the vision of the nature-mystic.

A.H.G.'s poems will be dear to all who love the clean winds, blue skies, and wild coast of Cornwall. Cornwall is a land of magic, of sudden surprises and sharp contrasts, very different from the rest of England. A.H.G. is thoroughly imbued with the Cornish spirit; he writes with power, beauty, and conviction of those simple things out of which the fabric of life is woven:—

"Love's cherished links can turn to galling tether, Love's flaming rose lose all too soon its hue, I here at least have still sea, moor and heather; What, child, have you?"

The Green Copse is a promising volume of verse. The author's technique is excellent, but perhaps she writes somewhat too easily. There is a decided mystical tendency in many of her poems, but it needs depth and intensity. "The World and the Poet" and "Buried Love" are excellent. 'A Little Song of Loneliness" is the revelation of a beautiful soul.

MEREDITH STARR.

# THE OCCULT REVIEW

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### NOTES OF THE MONTH

WITNESSES bearing testimony to the reality of the spiritual world not only deliver their messages in divers forms, but sometimes come forward from the most unexpected quarters. By way of illustration take the case of the well-known novelist, Bernard Hamilton. Hitherto, in the mind of the present writer, as doubtless in the minds of many readers of the Occult Review, the name of this author has been more especially associated with the title of his brilliant historical romance of the French Revolution, The Giant, now, I believe, in its sixth edition. Others may remember him for equally interesting if somewhat less popular earlier novels, for he is no stranger to the fiction-reading public. It was therefore only natural that when my attention was drawn to the announcement of another work from the pen of Bernard Hamilton, One World at a Time,\* I should at once have concluded that this was the title of a new novel, probably. one more attack, in the guise of fiction, upon the long-suffering investigators of occult and psychical matters. On this occasion, however, the author has ventured into an entirely fresh field.

\*London: Hurst & Blackett, Ltd. 15s. net.

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The present volume is apparently one of a projected series. The publishers in their announcement on the flyleaf classify it as the first of a collection under the title of "Books of Truth." This, in itself, does not offer much of a clue as to the nature of the contents. Truth is a diamond of so many facets that almost any aspect might come within the scope of the author's theme as indicated by his title. As it is, the three hundred and twenty pages which comprise the volume cover so much ground that the work is subdivided not only into Books I to VII, but these Books are divided into parts, and these, again, into chapters. The work constitutes, in fact, a comprehensive survey of the whole field of occultism, psychical research, religion and philosophy—a tall order. "I began to indite a brochure," says Mr. Hamilton. "I find I have written a book-some attempt tolink together-to co-ordinate most Western religions by the light of the cardinal fact—that there exist, fundamentally, only Spirit. and Matter."

It is confessedly on account of the undue preponderance of matter in the consciousness of modern civilized humanity that the author found his incentive to undertake his present task. That he deals with the follies and facts of religion "in a manner more facile than usual," while it may jar the sensibilities of the serious student, is nevertheless admirably contrived to catch the eye and hold the attention of those who seek entertainment rather than enlightenment, and who would otherwise turn from the book as being dull and without interest. It is this class which it is more than ever desirable to reach.

Even the title is likely to be challenged by the more critical mind. It suggests nothing so much as concentration upon the material world in which we find ourselves, and a call for each to make the best that he or she can of it, and leave the rest to fate. The purpose of the author, however, is far otherwise, as will duly become apparent.

The title is based on the recollection of a conversation which Bernard Hamilton had some twenty-five years ago with Sir Arthur Conan Doyle, in the course of which the famous creator of "Sherlock Holmes" remarked, in reference to Spiritualism, that "one world at a time" was quite sufficient. Conan Doyle was not, then, convinced of the facts which Spiritualism sets out to substantiate.

"One world at a time. . . . Now Conan Doyle has made a volte face. He wants two worlds in one. This is not good."

Here is the motif of that section of the author's comments which deals with modern Spiritualism. Bernard Hamilton stands in no need of being convinced of the actual facts. He had contacted psychical phenomena before he met Sir Arthur Conan Doyle. "I never mentioned them to him," he explains, "because he obviously would not at that time have taken any interest in them. About then was the Boer War, and we were more keen on the foundation of a rifle club."

Like many others, Bernard Hamilton gravely questions the policy of broadcasting Spiritualism, and in his view Sir Arthur Conan Doyle has incurred a serious responsibility. He calls for co-ordination, restraint, and wisdom in the direction of the movement, and deprecates what he terms the mixing of the planes. "One world at a time."

So far as this particular branch of his subject is concerned, there is a little need to traverse the author's ground, which has at different times been covered already in the editorial columns of this magazine.

The publicity campaign on behalf of Spiritualism carried on so zealously by Sir Arthur Conan Doyle, however, was only a partial factor in determining Mr. Hamilton to break the silence in regard to his own experiences and views, which he had kept for upwards of forty years. It was the menace of "an enormous oncoming tidal wave of sensuous, luxury-loving materialism" which decided him to speak whereof he claims to know. "I enter the witness-box," he says, "as Evidence for the existence of the spiritual world. I do not care a jot whether I am believed or not. . . But it is time the public had some sense of order about the 'things of the Spirit."

Looking around him he found on every hand those extravagances and excesses which are symptomatic of the impending decay of an over-cultivated civilisation—Cubist and Futurist art, so called, inspired by mental aberration; music degenerating into jazz; the theatre "catering for the money-spending public with a taste for jingles and female flesh"; the artist driven to find a market in advertisement; literature the servant of sensationalism; everywhere excitement and hysteria.

Fortunately there is the other side of the picture.

"We shall get back to type. Externals never matter. Essentials matter. A public consciousness of this prime fact is becoming increasingly evident.

"The East has ever seen essentials more clearly than the West. They assess riches, display, and pleasure at their true worth. A poor man is not despised because he is poor. And this is now the tendency in the West too. It is the secret of the campaign against Capitalism. The East is not all supine, nor the West all-wise.

"The Western world is waking up to the fact that reason is very limited, that 'shibboleths' are meaningless, and that within, not without, lies the Kingdom of God."

One of the most interesting sections of the book is that devoted to an account of the author's inner life—his psychic history, as he calls it. The experiences involved have hitherto been regarded by him as private, even sacred. There is still a proportion which he is unable even now to reveal, having been imparted to him under the seal of secrecy.

In his college days Bernard Hamilton became a Moody and Sankey convert. He supposes that he was hypnotised, although he did not recognise it as such at the time. Apparently the effect lasted about a week, at the end of which period, he writes, "I came to my senses, and out of my first sincere adult religious illusion. I suppose, if there had been someone more tactful to handle me, the hallucination would have lasted much longer."

Perhaps there was indeed nothing more in it than hypnotism, although an experience of the present writer at a very tender age with the same evangelists raises the question whether something more might not have been involved.

I was a child of not more than eight years at the time. NeverMOODY
theless, the peculiar circumstances in connection with
the incident are indelibly impressed upon my memory.

Two boys rather older than myself persuaded me to go
with them, more for amusement than anything else,
to a Moody and Sankey meeting at a local chapel. We paid little
or no attention either to the singing or address. I have, in fact,
no recollection now of either of these evangelists, so slight was
the impression which the service made upon me.

Apparently, at the conclusion of the meeting, the preachers invited converts to the penitent form in the vestry. It is at this point that my memory remains extremely vivid. To my consternation I found myself the victim of a conspiracy on the part of my youthful companions, who jointly hustled me, in spite of my protests, out of the pew. A young lady noticed the disturb-

ance, and taking pity on one whom she believed to be a shy little convert, took me by the hand, ignoring my frantic efforts to free myself, and led me to the vestry. My childish plight was terrible! I had neither the slightest wish nor intention of being "converted." Indeed, it would have been difficult to find a more harmless and unsophisticated child. I was given into the charge of a zealous young man who invited me to kneel beside him while he prayed. Utterly confounded, I obeyed, when I was immediately overwhelmed by an irresistible feeling contrition. I shed copious and genuine tears; and finally, after pledging myself to God in some formula which I have since entirely forgotten, I surprised my parents by telling them, when I reached home after the episode, that I had been "saved." Again I forget the details, but I still remember clearly the glow which suffused me for two or three days afterwards, and my efforts to be "good." In some manner, for which to this day I have been unable to account satisfactorily to myself, my consciousness was undoubtedly intensified and raised above the normal. It was not mere hallucination. Evangelistic doctrine or belief had no part in it. Nor was it all emotionalism. May it not'be that the sensitive, unsullied vehicles of children sometimes register impressions which the deadening effect of time makes it almost impossible to recover in later years? I think that most of us, if we look back, will find in the days of early childhood, some trace, however slight, of those "clouds of glory," trailing which the poet says we come into incarnation. To remember such occasions, to dwell upon and cherish the memory of such incidents, to endeavour as far as may be to reinstate the mood, is to follow a line of least resistance, and to facilitate the realignment of the lower with the Higher Self.

The natural bent of young Hamilton was in the direction of "holy orders." He was unable, however, to find what he wanted in organized religion, in regard to which he has some extremely blunt criticisms to make. He sees the Church as a great modern industry retailing salaries to its staff. Systems of religion, he contends, are the most important monopolies in the world. Many men live by their means in palaces, deaneries, rectories, and so on. The great ones of the Church are really Chairmen of Boards of Directors. Various ancillary trades are dependent upon them: newspapers, printers, papermakers, architects, masons, carpenters, artists, and many others. "They are alike freeholders, holders of advowsons, incumbencies, and cemeteries. On this real estate they have employees; faithful

females flock to them, especially to the curate, and for them boys play pranks in choirs."

The great barrier in young Hamilton's case, however, was his inability conscientiously to subscribe to the Thirty-nine Articles, which, he says, he found a matter more of disappointment than disgust.

- "Can any clergyman," he asks, "believe, literally, the Thirtynine Articles, now that there is so great an advance in thought?
- "Surely there must be some loop-hole—some private 'mental reservation."
- "Is perjury, by the connivance of the obliquities of ecclesiastical etiquette, openly permitted? Or is it that 'the end justifies the means?"

As the author points out, the honour of a gentlen an would not permit him to condone doubt on such a point. He goes on to remark that the circumstances under which the oath is now administered and received do not come within the meaning of the Thirty-ninth Article. "Does the Anglican Church," he continues, "deliberately allow 'terminological inexactitudes?" He would, he says, sooner "sign on" to the real Catholic Church of Rome, if he had to sign with any mental reservation. Almost he is persuaded to become a Roman Catholic. He compares the priesthood of the Anglican and the Roman Churches, to the decided advantage of the latter. "Look," he exclaims, "at what this great Church of Rome has recently done.

- "She has emerged from the anarchy of war triumphant! Her priests, psychologically, have become spiritualised. The rigidity of her doctrinal discipline does not seem to matter. 'Faith' has won the day
- "It is the Protestants who have to account for themselves. They are stunned, for their root is in 'reason.' And this basis of 'reason' is shattered.
- "The Mass is a miracle. It is held also by the Anglo-Catholic Party in the Church of England. You can at all events respect, if you cannot credit it.
- "Can we accept the commands of Mother-Church? Personally, I cannot. But I should like to. For once certain dogmas are accepted, the Holy Catholic Church is not only freely intellectual, but mystic and comforting. I am now remembered in the mass in a certain Benedictine Abbey, for

which Brotherhood I have a profound affection. But the dogmas are the difficulty.

"The Soul of Rome revived is very great. Who would deny to Holy Church enormous power? It is a world-wide concentration of spiritual force.

"I believe that if the Holy Catholic Church would allow—by Bull from the Holy Father—that the mysteries of Holy Church could be taken in a philosophic or symbolic sense, as well as in a literal sense, she could re-establish her rule over nearly all Christendom, with ease."

To enter the Church, however, was not to be our author's destiny. Whilst in a state of what might almost be described as agnosticism, he made the acquaintance of a mysterious "Mr. X," who indicated to him that a certain society was on the right line. "No more than that. Just that." The allusion, presumably, is to the Theosophical Society.

X. was a man of remarkable powers, to judge by the few hints that Bernard Hamilton throws out in regard to him. All he is able to say of him, even now—for he was sworn to strict secrecy—is summed up in his statement that he was possessed of powers which "with perfect justice could be termed white magic." Without any hocus-pocus or apparatus whatever, he says, his spiritual eyes were opened, and he was shown himself, his own soul, and the souls of others, and this under quite ordinary conditions. Presumably X. was the instrument for bringing him in contact with Theosophy, "as it was in the beginning."

To the student of Theosophical origins the present work, if for no other reason, is valuable for the additional light it throws upon the remarkable and puzzling personality of the mysterious H. P. Blavatsky.

It should be remarked, before proceeding further, that it was the philosophy, not the phenomena, which attracted young Hamilton. A reading of *Esoteric Buddhism* brought him in touch with the late A. P. Sinnett; but his first impressions of the Theosophical Society were not altogether favourable. "At first," he says, "I am sorry to say that the Theosophical Society bored me to tears. It seemed as if one was in for the well-mannered, harmless, tea-fighting sort of amiable ladies' societies. But there posed a dark-skinned prophet sunning himself in their midst. Was it for profit?"

"The dark-skinned prophet," of course, was Mohini M. Chatterji, a reputed chela. Hamilton, however, grew tired of London drawing-room meetings, and determined to seek wisdom at the fountain-head, "H.P.B. herself was then at Ostend with her devoted companion, the Countess Wachtmeister, so thither he arranged to go.

If the attraction for Bernard Hamilton had indeed lain in the phenomena, this visit to Ostend would have disillusioned him. "My first visit," he frankly admits, "was very disappointing. Beyond the statement that she saw certain things and people in my 'aura,' I saw nothing miraculous in the squat figure and Tartar eyes of H.P.B. No flowers floated from the ceiling for me—no occult bell tinkled—nothing. Being still an enquirer without being a disciple, perhaps I was considered one 'of little faith.'

"But when Captain T. also arrived, a burly Guardsman, reputed rich, there was a 'miracle' forthcoming—to which I was witness.

"Madame Blavatsky, the Countess, the captain, and I had just finished lunch when the stout H.P.B. arose, all in a tremor. She moved about in an agitated way, giving it to be understood she felt a message from the Master.

"She nosed about like a questing hound, making search here and there, for all the world like Mrs. Kendal in *The Scrap* of Paper.

"At last her face lit up. She made a dash at getting on a chair; she was making for a gasolier over the centre of the luncheon-table.

"She scrambled on to the table itself, and put her fingers into the central cup then usual in T-piece gasoliers. From this cup she plucked a piece of tissue paper.

"With manifest delight she took it down to read. One could see that it was a cigarette paper.

"'Ha!' said she. 'I was right. Of course I was right. I knew I could not be mistaken.'

"She read the message out. It was quite trivial, and imported nothing, but I think it was addressed to Captain T. From a Mahatma. Certainly not to me.

"All abuzz with excitement, she said, 'Look you! I could not have put it there—possibly. Could I?'

"Poor dear! She forgot that she had that very instant taken it down from 'there.' And, corpulent as she was, what she had taken down from the gasolier hurriedly she could certainly have put up at her leisure."

Naturally Hamilton's faith was severely shaken; but he came to know H.P.B. extremely intimately as time went on, and he is convinced that it was nothing but her eager, impulsive desire to gain converts that made her commit such foolish errors.

When Madame Blavatsky came from Ostend to stay at Norwood, the society showed signs of languishing. At this juncture the Blavatsky Lodge was formed. "It was somewhat exclusive," Mr. Hamilton admits. But "the new group was desperately in earnest. . . . We were, in sober fact, the Re-founders; we were the new living force. The credit is chiefly due to the two Keightleys, Bertram and Archibald. This movement was the real foundation of all that has come after. There is no doubt of that. Mrs. Besant was not of it, and had nothing to do with it."

When H.P.B. took up her abode at Lansdowne Road, the three disciples, with the Countess Wachtmeister, established a sort of lamasery there. The members of the little community were abstainers from alcohol and meat. Bertram Keightley had a cabinet in which he shut himself up, permitting no one to enter, and in which he was supposed to cultivate his personal magnetism. There they remained for some seven months or more, the closest of disciples of H.P.B. But Bernard Hamilton confesses that they did little more than absorb atmosphere.

Nevertheless, it was evidently a period of training, of tutelage. The subject of these reminiscences himself, at any rate, found his inner eye "getting uncannily open." It was scarcely possible to live for several months in contiguity with the aura of Madame Blavatsky without noticing some effect. "For months," Hamilton tells us, "I had been under conditions of tutelage. Not of H.P.B., but in her current. The current of some power which obviously lay behind her. She was a link, a conduit. . . . H.P.B. was no dea ex, but occult influence was hidden behind her."

At last came a time when our author, to use his own words, effected a friendly separation from the lamasery, in order to take up normal life once more. This period turned out to be one of the main crises in his career. Two remarkable experiences befell him.

The first was a terrifying encounter with that astral entity familiar to the student of occultism under the name of the Dweller on the Threshold.

"At night, in the black dark," he writes, "I woke up suddenly, surprised, in utter horror.

"THE DREAD "Fierce fingers were at my throat. They tore "DWELLER.", and clung and struggled to throttle me.

The obvious intention was to strangle.

"It was anything but a dream. I bore the marks in the morning—the claw-marks of the 'Dweller on the Threshold."

In the absence of any comment on the part of the author as to the significance of this dread experience, it would appear, from what subsequently followed, that it was necessary for the subject of this ordeal to overcome once for all this malignant creation of a forgotten past before freedom of the subtler planes could be his.

The next happening occurred on the following night. The author is emphatic on the point of its being an actual fact. "Be sure," he insists, "first of all that this vision was no delirium. And please do not run away with the idea that it was only a blinding flash of self-illuminating introspection. It was real as a table or a toothache. It is sane fact—hard fact."

Frankly, the record leaves one with the impression that the experience was of a psychic rather than a spiritual nature. Its significance appears to lie rather in the author's subjective reaction than in the phenomenon itself. Baldly put, he found himself one night free of the physical body. But let him tell his own story.

"I was lying on my back, in bed, in the dark. I was fully conscious and clear-headed, and attentive."

"Suddenly I became aware that, from the region of the diaphragm, there was arising a milky film, which, in almost pyramidshape, concentrated densely about three feet above my body as it lay supine. . . .

"At the top of these diaphanous filaments, and knitting all (as it might be the top of a bell-tent) was a strong light. Into this node of light my consciousness passed. My identity was no longer with the body, my real self was hovering—floating in mid-air.

As already intimated, the significance of this experience lay rather in the author's reaction, in his inner choice. He knew, intuitively, that he was offered the opportunity of passing out of the normal life—to "pass out" or "die" Bernard Hamilton himself believes, although we think personally the choice lay really between the "old" life and the "new." However that may be, he decided to stay where he was. "I was," he remarks, "conscious that the decision rested all with me. But I could see it no other way. I must, with sincere regret, remain."

The decision made, the consciousness instantly returned to the physical body. "For me," he continues, with all candour, "the issue was now clear. I resumed the normal life and diet. I had solved the problem. I had no special 'call,' no 'vocation.' There remained only a life-long, silent devotion to my own private spiritual 'Mentor'—so I will call Him."

Thus was concluded a memorable episode. On the path of occultism as on that of mysticism, there is room for no half-measures. These lead only to disaster. The Spirit of man cannot serve two masters. "The real disciple gives up his personality to God for good, for ever."

But once the choice has been made, the old life never satisfies. The sacrifice, if it can so be called, is well worth while.

THE EDITOR.

### NOTICE.

In order to assist in the publication of this magazine punctually on the first of the month for which it is dated, will advertisers and others kindly note that it is not possible to insert any copy, either advertising or editorial, after the 12th of the preceding month.

### OBSESSION

By HORACE LEAF, F.R.G.S., Author of The Psychology and Development of Mediumship, etc.

PART I.

WITH the advancement of modern civilisation, insanity and nervous disorders have increased with alarming rapidity. Apart from improving the conditions in which insane people are confined, and to some extent removing the terrible stigma under which they have for so long laboured, medical science has, on the whole, been unable to cope with the increase.

The reason for this unfortunate state of affairs is obvious. A large number of mental and nervous disorders are not accompanied by any observable change in the brain and nervous system. To a branch of science mainly empirical, and which nearly always seeks for physiological explanations of psychological states, this presents grave difficulties; and unless it is finally established that every psychical change is accompanied by a physiological change, little alteration in the present state of affairs can be expected.

An alienist connected with one of the largest public asylums in the West Indies recently informed me that he had held postmortem examinations on hundreds of individuals who had died insane, and in most cases he had been unable to discover, after the closest microscopical inspection, the slightest abnormality in the cerebral structure. The difficulty became more complicated when he found that those who died suffering from the most acute manias frequently had the most healthy-looking brains.

Insistence on a physical basis for mental derangement has led to the belief that where there is no apparent cause it must be attributed to perverted metabolism, primarily toxemia, a poisonous condition of the blood Evidence in support of this is sought for in cases where the removal of bodies such as decayed teeth, giving rise to toxins, has been followed by a restoration of mental health. But this by no means accounts for all instances, as cures have been made where toxic bodies have remained undisturbed until after recovery, and in many cases of acute insanity no defective organs have been found.

Where insanity suddenly develops and suddenly disappears, toxemia must remain a doubtful cause It is difficult to account

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for so great a change in metabolism as is necessary to induce a grave mental unbalancement, and an equally striking recovery therefrom. As a rule, considerable toxin can be maintained in the bloodsteam without in any way affecting the mind—a fact which appears to apply to perverted metabolism generally.

It may eventually be necessary for neurologists to become more definitely psychologists, and to seek for mental causes in mental diseases. Even if it should be established that physiological changes invariably accompany psychological changes, the cause may be found to be in the mind, and the present habit of regarding the body as primary, and the consciousness as secondary, should be reversed. To do this would impose no strain on either reason or logic. A consideration of the relative qualities of mind and body seems almost to demand the recognition of their fundamental independence of each other.

Two more unlike things are inconceivable. Body possesses none of the attributes which belong to the mind. No physical object, for example, can be thought of that does not possess size, weight, form and colour, while no mind can be rationally conceived as possessing them. The mystery is how such different substances ever came together to function so effectively. One is almost disposed to agree with the philosopher who considered this fact alone as sufficient to prove the existence of God. It is a miracle.

Probably the greatest objection that can be raised against this point of view is that it shifts the enquiry into the cause of insanity from the visible to the invisible. We cannot see the mind; but we can see the body. The argument is a strong one, if only by virtue of having the whole trend of science behind it. Man always feels more at home among objects of sense than among objects of thought. One almost instinctively feels uncomfortable when attempting to face the problem of Life itself. Science tightens up this prejudice in favour of matter; but the severity of a legitimate task is a poor reason for shirking it. In view of the present condition of psychiatry it seems imperative that such an effort should be made in an organised way. The medical faculty's acknowledged duty is to explore every avenue to help those who put almost slavish confidence in it.

The present situation in psycho-pathology is so deplorable that one is forced to conclude that so long as the physiological theory is adhered to, little further progress is likely to be made. Dr William Hanna Thomson, whose whole life has been given

up to the practice of medicine and diseases of the nervous system, referring to Tuke's *Dictionary of Psychological Medicine*, points out that the contributors to this great work are some of the most eminent professors in the world, almost every country having been ransacked to obtain the opinions of the leading authorities. Yet in the articles on kleptomania, dipsomania, chronic mania, melancholia, puerperal insanity, homicidal insanity and epilepsy, not one word is said about pathological anatomy, "for the simple reason that none of these forms of insanity shows any pathological or diseased condition in the brain different from the sound brain of a healthy man killed in an accident."

Merely to describe the symptoms of disease and to classify them is no great help to their cure. There is plenty of evidence that qualified diagnosticians often fail to cure by orthodox means, while unqualified ones succeed.

One theory of the cause of insanity that has been almost completely dropped in the Western World in that of obsession. Only here and there is found a medical man bold enough to suggest that this may account for some mental disorders. It has grown out of fashion largely because of the prevailing habit of the Westerner to think that the opinions of older civilisations must be wrong. Although a large percentage of insane people positively assert that obsession is their trouble, no attention is paid to them. Being insane, they are not supposed to be able to form a correct judgment on most things, least of all on the cause of their own disorder. If they state that they are the victims of invisible persecuting intelligences, this is immediately regarded as one of their illusions, and treated as such.

In many instances the doctor may not have the slightest idea of the cause of the disorder, and could not if he tried prove that the verdict of the patient was wrong, although persistence in his orthodox methods may fail utterly to improve the patient.

This is something of the point of view taken by Dr. Carl A. Wickland, Principal of the National Psychological Institute, Los Angeles, California. Dr. Wickland is a qualified alienist who for nearly forty years has devoted himself to the study and treatment of mental and nervous disorders. During most of that period he has believed obsession to be a pregnant cause of insanity, and by acting in accordance with this theory has restored numerous patients to health when all other methods have failed. So convinced is he of the value of his theory that he is travelling through Europe with a party of other medical men, some of

whom, knowing the nature of his work, are as anxious as himself to attract the attention of orthodox science to his method.

Sir Arthur Conan Doyle, a qualified doctor of medicine, was so impressed with what he witnessed of Dr. Wickland's system, that he believes if Dr. Wickland succeeds in gaining the favour of the medical world he will rank among the foremost medical benefactors of the race

It would also be a testimony to the common-sense of our primitive ancestors if it should ultimately be proved that mental abnormalities may arise from the influence exerted by some of the "millions of spiritual creatures" that Milton tells us "walk the earth unseen, both when we wake and when we sleep."

Dr. Wickland is in good company even if orthodox neurologists refuse to listen to him. Numerically that company numbers millions even to-day, and has included in its ranks many of the world's most celebrated characters. Among the ancients may be mentioned Homer, Socrates, David, St. Anthony and Christ; among the moderns, Professor William James, Professor James Hyslop, and Dr. Webster, of the medical section of the American Medical Association, who declares that he has "often seen the spirits who cause insanity. At times I hear their voices. Insane persons who are spoken of as hopelessly insane are frequently lost under the overwhelming control of a spirit or crowd of spirits. We frequently find by post-mortem examination that no physical disorder exists in the brain or nervous system of such persons."

Dr. Wickland's method appears to contain nothing really original, except perhaps the way in which he dispossesses the patient of the obsessing influence. This part is mainly performed by Mrs. Wickland, who acts as the "psychic sensitive," while static electricity also is used. All that he claims to have discovered about the obsessing entities has been known since prehistoric times by those who claim to have spoken on the subject with authority. He maintains that many people when they die do not immediately quit the earth, but continue in some way to keep in touch with it, endeavouring to gratify their desires which are essentially of a terrene nature. Many are in a state of sleep, others lost and confused. Most are unaware that they have died.

Ordinary living people are surrounded by an emanation or "magnetic light," which appears to attract the disembodied, who, lacking physical bodies through which to satisfy their earthly propensities, attach themselves, consciously or unconsciously,

to these magnetic auras, and through them find means of gratifying their desires. When this attachment becomes very strong the luckless individual is in danger of being obsessed. He becomes susceptible to the thoughts, emotions, and feelings of the obsessing influence, and may in turn react on it in a similar way.

No one is immune from this danger, purity of life and high motive being no real safeguard. This, no doubt, is meant to account for the large number of decent people who suffer from insanity, often showing in their unbalanced state characteristics quite foreign to their normal conduct. Dr. Wickland claims that recognition and treatment of obsession are the only real safeguards against this kind of mental disorder. There are, however, conducive conditions, including predisposed susceptibility, a depleted system and sudden shock. When the vital forces are low access becomes easier for the invading spirit. Nobody seems safe. One is tempted to ask where suy person's consciousness ends and that of invisible entities begins, even with the best of us. Dr. Wickland's explanation is bold and comprehensive: "A great portion of unbidden thoughts, emotions, strange forebodings, gloomy moods, irritabilities, unreasoning impulses, irrational outbursts of temper, uncontrollable infatuations and countless other mental vagaries," which afflict most people, may spring from this invisible source!

The interaction is extremely subtle, neither subject nor object necessarily being aware of the operation, although we may reasonably suppose that the obsessing spirit is more likely to be conscious of what is taking place than the afflicted person. This may, of course, not be so, as in our ordinary life various reactions take place constantly in our own persons without our being aware of them.

Dr. Wickland was first led to his conclusions by observing that people who interested themselves in psychical research often suffered from mental derangement. These people were generally ignorant of the proper way to conduct psychic experiments and usually began by seemingly harmless indulgence in automatic writing and the ouija board. This, he declares, frequently resulted in wild insanity.

The first of these cases was that of a lady whose attempts at automatic writing altered her whole personality. From being amiable, pious, quiet and refined, she became boisterous and noisy, romping about and dancing and using vile language. In this condition she claimed to be an actress and insisted on dressing

for the stage. Finally she became irresponsible and drifted into an asylum.

More interesting is his account of how he discovered that his wife was a psychic sensitive and able to be obsessed by spirits without harm befalling her. This immunity he attributed to the influence of other invisible entities whom he designates "Guiding Intelligences."

He left home one day without any intention of immediately beginning his first dissecting work. On arriving at the college, however, he found that he was required to help in the dissecting of the lateral half of the body of a man. Dr. Wickland set upon dissecting one of the legs. Returning home in the evening his wife was taken suddenly ill, and complaining of feeling strange, staggered as though about to fall. As he placed his hand on her shoulder for the purpose of steadying her, she drew herself up, and, assuming the air of another intelligence, demanded with a threatening gesture to know, "What do you mean by cutting me?"

The doctor answered that he was not aware of cutting anybody.
"Of course you are," declared his wife indignantly. "You are cutting my leg."

Some parleying took place, and the doctor concluded that his wife was possessed by the spirit of the man whose body he had just been dissecting. The strange personality did not at first realise that it was acting through another individual's organism and that it was dead. Eventually a more friendly attitude seems to have been adopted by the spirit who, after asking for a chew of tobacco and stating he was dying for a smoke, took his departure. On being restored to her normal condition, Mrs. Wickland knew nothing of what had taken place, and had no knowledge that her husband had been dissecting a man's leg that day.

This is only one of many equally impressive cases, the data of which have been carefully collated during the last thirty years.

(To be continued.)

# THE CASE FOR REINCARNATION By CHARLES WHITBY

NOT stark justice merely, but infinitely bounteous love is the supreme law of the universe. This being true—and what can be more certain?—we should not say, as is often said, that the doctrine of reincarnation must be accepted, because otherwise God is unjust. But this much we may properly say, that since the reaping in this of what we have sown in previous lives appears just and reasonable, since it contradicts nothing we know, since it accords well with the observed methods of Nature, since the belief in it must make for a higher morality, since it has been taught by many sages and denied, I think, by none, therefore there is a strong presumption in its favour. "In countries where incarnation and karma are taken for granted by every peasant and labourer, the belief," says Dr. Annie Besant, "spreads a certain quiet acceptance of inevitable troubles that conduces much to the calm and contentment of ordinary life. A man, overwhelmed by misfortunes, rails neither against God nor against his neighbours, but regards his troubles as the results of his own mistakes and ill-doings." Of this karmic process, which, weighing good and evil, requites each with utter justice, the Lord Buddha, in Arnold's Light of Asia, says:

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

Some good folk, zealous for the purity of doctrine, look askance at the theory of reincarnation, as not explicitly sanctioned by the New Testament. But we should seek there the essentials of the Christian life, not a compendium of superphysical knowledge. We have the Master's own word for it that even His disciples were told only what they were ready "to bear." And they may have been told more than they were permitted to publish to the world. So, too, the Buddha answered only questions he deemed relevant to progress in his path. In the days of our Lord, it may well have seemed inopportune to Western mind had been familiarized with the idea of a future of some kind, happy or miserable, according to one's merit or default. But now that the fear of hell has lost much of its

deterrent power, some such disciplinary belief as this of the karmic doctrine is needed to replace it, and therefore I believe it will return. Return, I say, because, after all, rebirth and karmic retribution are integral factors of that wonderful body of transcendental wisdom, the *Vedânta*, which, ante-dating Christianity by who knows how many centuries, is the bedrock of our Indo-European civilization.

To many, including so unlikely a sympathiser as the late Prof. Huxley, one of the strongest arguments for reincarnation is its analogy with other rhythmic processes in Nature. Perhaps the best, as it is the nearest, example, is that of our own lives, with their sequence of days of wakeful activity, severed by nights of slumber and dream. The resemblance of sleep and death is a commonplace of poetry: every night when we close our eyes we rehearse that greater surrender. Every day is a short life, every life but a longer day. Sleep and waking, birth and death, ebb and flow, contraction and expansion: such rhythms pervade the universe.

One hears now and then of people who claim to remember their last earth-life. My late friend Mr. Montague Powell, in his Studies in the Lesser Mysteries, says that an officer he knew remembered how, being a functionary at the Court of a Pharaoh, and having fled with a dancing-girl into the desert, they were overwhelmed by a sand-storm, despite his efforts to protect her. One night at a conversazione of the Royal Society, seeing a girl staring at him, he felt impelled to move towards her. She advanced to meet him, and putting out both hands, exclaimed, "Suffocated!" "What!" he said, "Do you remember?" "Yes, indeed," she said, "and how you tried to wrap my burnous round my mouth." They were subsequently married.

Less picturesque, but perhaps more convincing, are the Burmese cases noted in Fielding Hall's Soul of a People, and the following Japanese one, abbreviated from Lafcadio Hearn's Gleanings in Buddha Fields. The bald facts, officially verified, are, that Katsugorō, the nine years old son of Genzō, a farmer, repeatedly confided to his sister his recollection of having been formerly the son of Kyubei, also a farmer, in another district. The sister at last repeated all this to her parents, and the story having caused much talk, a certain Hanshirō came from the village, and the very house claimed by the boy as his former birthplace. Katsugorō's story was confirmed by him in every detail: Kyubei was dead, and Hanshirō had married his widow.

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Katsugoro was taken to visit her, and she and others saw in him a strong likeness to her son, Tozo, who had died years before, at the age of six, of small-pox.

Reincarnation involves no undue reiteration: any progress made is maintained as the point of departure in the next earthlife. Thus, in the *Song Celestial*, when a disciple asks his Lord (Krishna) whether a soul is lost which has vainly striven for union with Deity, the Master reassures him:

Son of Pritha, neither in this world nor the other is there any loss or him; nor does any doer of fair deeds, friend, enter into the evil way.

Entering the worlds won by holy deeds, and dwelling for long ages there, he who fell short of Union is reborn in the house of pure and holy folk;

Or indeed he may be born in a family of seekers for Union, full of wisdom, for such a birth in this world is harder to obtain.

There he possesses the same soul-vision that he won in the former body, and thenceforth strives again for the perfect attainment.

Even without any wish of his own he is taken in hand by his former effort.

Now what could be fairer than this?

# THE HOUSE OF DURGA By SIDAR IKBAL ALI SHAH

FOR the twentieth time I flung down my pen, mopped my forehead and remarked to Rask that the room was growing unbearably warm. Outside it was a raw night at the end of September—and upland at Punjshair in Afghanistan it can be cold—but although we had not yet ventured upon the lighting of fires, the atmosphere of our writing-room was as sultry as that of a July afternoon.

"Rask," I said to my colleague, "we must really get at the meaning of this intolerable stuffiness. Why, there is a frowst in this room that would frighten a factory-inspector in England, yet it's as chilly outside as I ever knew it to be at this time of year. What's it mean, in the name of Allah? If this wasn't a one-storied house I'd be certain that this room was above the kitchen and that the cook was capable of beating any boilerman at his own job."

Rask grunted and went on with his work. He was a phlegmatic Norwegian who had been my second-in-command in the great trans-Turkestan expedition. Thoroughly weary of being lionised, we had come to rusticate in what we had been told was the quietest part of Afghanistan, partly to rest our travel-tired bones, partly to complete our book, *The Tents of Turkestan*, for delivery of which the publishers were pressing.

The rather large and rambling cottage, built after the Paghmañ houses in English fashion, was an unpretentious enough dwelling, a one-storied, sprawling stone house, almost of a bungalow type, such as one finds by the hundred in any Eastern country.

We had no lack of space, and the room we had selected for writing was a pleasant place enough. It had, however, one peculiarity which jarred upon me most decidedly, although it did not seem to affect my stolid companion. Its walls, which seemed to be composed of a hard and uncommon kind of cement, were painted in the colours and similitude of fire, so that they had the effect of a mass of leaping, yellow-topped flames, so painfully realistic in appearance, that at night and in the vagaries of lamp light one was hard put to it not to believe that it did not dance and writhe in the sinuous movement of real fire. To heighten the

illusion, the roof had been painted to resemble whirling smokeclouds. The walls were pictureless, and it was obvious that any attempt to decorate them in this manner would have resulted in an effect of the most hopeless incongruity.

I am one of those people upon whom the bizarre leaves more than a passing impression, and the fantastic background which daily confronted me began to exert an influence the reverse of what I had hoped for in this quiet place

As I laid down my pen and rose to open the door, Rask wheeled in his chair and confronted me with a grim smile of amusement. "I fear, my friend, that your surroundings are beginning to influence you unduly," he said. "You are becoming neurotic. This rather unusual colour-scheme has got on your nerves."

"Nonsense," I snapped. "I certainly don't like the genera effect, but as to its having the least influence on my herves, you're mistaken."

"I think not," he said dryly. "I'm positive, indeed, that your complaints regarding the temperature of this room are due to nothing else than the effect of its colour-scheme on your imagination. You're a sensitive man, Shah. You must check your fancy. You must say to yourself, 'This heat is reflected from the painted walls upon my mind. It is not real, only imaginary."

"Fiddlesticks," I roared. "That psychological hobby-horse will gallop away with you in the end, my most sententious Rask. There's more distorted imbecility in an ounce of that Gottingenmade balderdash of yours than in a ton of common or garden superstition."

"Yet I feel no intense heat," he said, with his everlasting smile. "How do you account for that?"

"By the fact that by nature you're ticketed among the cold-blooded animals," I retorted.

Rask laughed good-naturedly, and saying that he was tired and would go to bed, left the room. I continued at my desk, as I was behind with my part of the work. I toiled away, unconscious of the time and surroundings. For at least a couple of hours I continued to transcribe from my diary, too much occupied to feel any real inconvenience from the temperature of which I had complained. At length, however, it became painfully apparent to me that if the heat of the room had been

uncomfortable and even stifling before, it had now reached the bounds of human endurance.

Gazing around, as if seeking some solution of the inexplicable condition, I started from my seat with a cry of amazement, for the counterfeit flames with which the wall directly in front of me was covered, appeared to be writhing in the first slow movement of gathering conflagration. I looked at the lamp. It certainly jumped and flickered as most lamps do when their oil supply is nearly at an end, but by no means in a manner to create such an illusion as I had witnessed.

I swore with all the irritable feebleness of the unstrung, that kind of wavering profanity which in man takes the place of an hysterical outburst in instances feminine, and turning out the lamp with shaking fingers, hurried from the room. Was it a trick of the eye, bred of recent illusion and sudden gloom, or did I really see a dull, red glow, as out of the heart of smouldering ashes, glimmer from the wall?

I spent an almost sleepless night, and next morning announced my intention of dropping work for the day and taking a rather prolonged tramp, on the plea that I felt shaken and upset by the occurrence of the night before. I struck westwards, my objective being a mosque to which the local guide laid the somewhat extravagant claim of Abbaside origin. The air was clear and crisp, and held the chill promise of October, from the advent of which, indeed, we were only a day removed; and as I tramped between bronzing hedgerows, and noticed how the ripeness of autumn had mellowed the quaint Afghan country, I felt how good was the outside of even the cosiest cottage for a man whose tastes have never run to the flatness of rooms. I covered the three miles to the little old mosque like a lad in training, and passing through the garden gate walked up the overgrown drive and cast about for a means of entrance to the low-domed, timehonoured building, which seemed to hold promise of rare inner beauty.

As I prospected, the Mullah, a soldierly, middle-aged figure, with little resemblance to the ancient whom one usually associates with such an office, made his appearance, and under his guidance I was well rewarded for my walk by the sight of the wonderful arched building that would have aroused envy in the hearts of many keepers of lesser places. He proved as inquisitive, however, as if he had boasted the eighty-odd years of the average Mullah, and had soon wormed himself sufficiently into my confidence to

learn whence I came and where I was staying in the neighbourhood. "A comfortable house, Sir, 'The Den,'" he said, "though it wasn't built yesterday. Are you staying for long, Sir?"

"For three months only," I replied.

"Yes, it's usually a short let," he chattered on. "It's a summer-house, so to speak. I never remember seeing it occupied in the autumn months,"

"You say it is old," I remarked, "How old would you say?"

"Oh, not so old as houses go," he replied, "a hundred years mebbe. They say as how one of the Kafir Princes built it for his house. She was a foreign lady, an Indian, if I remember rightly, and the story goes that Ramat Khan, who was a John Company man, before he became a Moslem, went to India and brought the woman with him, but could not put up with her heathen ways, so built 'The Den' and housed her there: for the clergy would always frown upon them."

"Perhaps she was responsible for the painted rooms," I said, more to myself than to my informant. "You've heard of that, I suppose?"

"Oh, so there's that fool's talk!" he laughed. "Some of the folks about here believe that the window of that room glows red at times, as if the inside were on fire. It's wonderful. They even fix the time of the year in which it is supposed to blaze, if I'm not wearying you."

"What time of the year?" I asked, deeply interested.

"Oh, some time near about now; but I take little heed of such talk."

When I returned at lunch-time I entered abruptly and found Rask poring over a sheet of paper covered with some unknown script. So occupied was he that he did not notice my presence until I spoke to him, when he started almost guiltily.

"Ah, Shah," he said, "back already! I am just hammering away at the inscription. Can't quite make it out."

"What inscription?" I asked.

"The inscription over the door," he replied, looking rather foolish. "Haven't you noticed it before?"

"I certainly noticed something of the sort," I admitted, but I always thought that it was a part of the decorative scheme of the room. What does it say?"

"I really can't tell," he muttered confusedly. "It's in a very ancient form of Sanskrit, but I cannot discover the precise purport."

"In Sanskrit, you say. Why, it must be the work of the lady who stayed in this house." And I told him what the Mullah had said. "I say, old man, let's have 'that translation," I begged. "Sanskrit, old or new, never bothered you for long. You are keeping something back, Rask. Out with it, like a good fellow. I'm simply consumed with curiosity."

His face grew determined and grave.

"No, Shah," he said, in his deep, slow voice, "it's not good that you should know this thing. You must keep your mind at rest, and ask me nothing more about it"

"Rubbish," I rapped out. "Don't be mysterious. You know how I dislike it."

"No," he said decidedly, "I am not going to tell you. Why, you're as pale as death, man. You're shaking all over. You should have had a real rest before commencing work down here. You have really never got over the hardships of our expedition. You're worked out, and on the verge of a breakdown. We must leave this place at once as it does not suit you."

"Rask," I said angrily, "you must tell me what you mean by this. There is something queer at the back of your mind. I insist on knowing what it is."

We were deliberating over this when my servant came in and told me that an outrider had arrived post-chaise from Kabul, where my presence on business was urgently requested.

"Capital," exclaimed Rask, "it is a godsend. Get on the saddle, stay a night or two at Kabul. Go with a shooting party. Better still, don't come back at all, and I will join you in a couple of days, and we will write in the mulberry avenue."

"I can't give up a three months' tenancy for a whim," I replied with a grunt. "I will return to-morrow evening"

"No, Shah, not to-morrow evening," said Rask impressively.
"I have good reason for speaking as I do"

"Well, the next evening then," I growled, and went to my room to pack my kit-bag.

When I came back to the writing-room, I was surprised to see Rask removing the furniture from the room. Desk chairs littered the hall, and a great pail of what looked like a whitewash stood in the corner, on the floor, from which the carpet had been removed.

"What on earth are you up to now?" I asked. "You speak of leaving the place, and I find you making preparations for a sort of pre-Christmas clean-up."

"Please ask no questions," he replied in his quaint manner. "Something has got to be done here, Shah, something that should have been done long ago. That's all."

"Well, I haven't time to argue about it," I snarled, looking at my watch, "but I don't think you're treating me fairly."

"You must trust me, my friend. Am I not worthy of your trust?"

"Oh, that's all right," I said, in a shamefaced way, and pressing his hand with perhaps more perfunctoriness than usual, I hurried away.

Under the star-lit sky I pondered on Rask's extraordinary preparations. That they were undertaken in view of what I had told him and of what he had gleaned from the inscription, I was positive. His insistence that I should not return the following night had the precise effect of making me resolve to do so. Then I began to muse upon his predisposition to the mysterious. That he had "discovered" some mystical mare's nest in connection with that uncanny room, I felt certain, but I promised myself that I should not miss the dénouement. I would return in good time to surprise him in the midst of his recondite absurdities.

My business at Kabul was soon transacted, and a little before afternoon prayer next day I saddled my horse to return.

The evening seemed to hold a deeper quality of darkness than it had done of late, as, dismounting, I quickly breasted the slight rise that I knew would bring me in sight of "The Den." As I approached, I became conscious of an odd feeling of restlessness, to which I had been a stranger during my short stay in Kabul. Try as I might, I could not shake off a sense of foreboding for which it was impossible to account. So dark had it grown that for a moment or two I failed to discern the house, but at length I made out its dim, straggling shape lying beyond the tall, old trees that partially screened it from the east. At once I noticed that the window of our room was brightly lit. Perhaps Rask had guessed at my return, and had left the windows open to guide me.

As I drew nearer, I was at first astonished, then alarmed to notice that what I had taken for a mere brilliant illumination now seemed to my straining eyes like the glow of a furnace. I broke into a run, the blaze seeming to grow more intense with every step I took. When at last I came within some four hundred yards of the cottage, I could see through the unshuttered windows the furious glare. The room resembled a seething cauldron of flame. I rushed up the little drive and dashed into the hall, the riot and the tempest of consuming flame surging in my ears like the noise of a high wind.

"Rask!" I shouted. "Rask, where are you?"

There was no answer. From behind the door of the painted room came the roar of a great burning. I beat upon it with both hands, calling upon my friend. That he was inside some pitiless instinct assured me. In an agony of terror I tore at the handle and wrenched the door open.

As I did so, the surging clamour ceased with startling suddenness. I dashed into the room. There lay Rask, or what at first seemed a charred heap in his likeness. I carried him to his bed, and tore his smouldering clothes from his poor, scorched body. Again and again I called on the servant, but afterwards learnt that, full of what he was to do, my friend had given him permission to stay with some friends for the night. With infinite difficulty I succeeded at last in getting him to bed, and then ran for a local Eastern "medicine man" half a mile away, who returned with me, and gave it as his opinion that Rask's injuries were serious.

During the next few days I nursed him sedulously, and I had the opportunity to examine the painted room. It bore not the slightest trace of burning, but I noticed that the walls had been drenched with lime, and that the painted flames which had covered them were now only partly visible.

Weary weeks passed ere Rask recovered sufficiently to be able to tell what happened. I will let him tell his own story, just as he did to me, propped up in bed, his hands and head still swathed in bandages.

"At first I was sceptical regarding the genuineness of the inscription," he said with a painful smile, "but when you told me what you had heard from the Mullah about the occupation of this cottage by an Indian lady, and the local legend, I could not help feeling that the extraordinary heat from which you suffered in that terrible room, and which I myself experienced in a

lesser degree, was not a thing of imagination. I became more suspicious after you told me that you saw the walls glowing on the night before you went to Kabul, and resolved to probe the matter. The inscription, when translated, ran as follows: 'Nalla, the pious, the servant of Durga, makes this gift of painted walls to the goddess, so that it may bless annually on the day of her festival, and may consume any who dares to defile the sanctity of her shrine.'

"The goddess Durga is a form of the terrible Kali, the 'Black One,' wife of Siva, whose impure worship is accompanied by picturesque but sanguinary rites. She is the special deity of the Thugs. At once it became clear to me that the Hindu lâdy in question must have been one of her devotees, and hac probably been repudiated by her husband because of her irregularities, which such a religious connection would undoubtedly involve. Desirous of propitiating the goddess in the manner peculiar to her caste, that is, by lighting a great fire in her honour once a year, and consuming within it human beings or animals, and unable to accomplish her pagan intentions in this country, she adopted magical means of doing so."

"Magical means?" I stammered "I don't follow you."

"I am not surprised, Shah," he replied with the ghost of a smile, "but you must bear with me. As you know, in many countries, and specially in ancient Egypt and India, that which is painted is believed to possess a latent quality of reality, which only requires the urgency of a spell or incantation to render it actively existent. Nalla piously prayed that the painted walls may flash into flames at a stated period each year, that is, on the anniversary of the fire-festival of the goddess she adored. I took the trouble to ascertain the precise date of this festival, and found it commences in the last days of September, and continues during the first two or three days of October. you absolutely refused to leave the house, I feared disaster, and therefore conceived it a duty to counteract the spell. I recollected that one of the most favoured of the ancient methods of cleansing a heathen shrine and ridding it of malign influences was by the application of quicklime to its walls, and once I had you out of the way I proceeded to apply a mixture of that substance, which had been used to treat the soil in the garden.

"I noticed that as the duration of the fire-festival period advanced, the manifestations of heat became more apparent, and on the first evening of your absence the temperature of the

room grew so unbearable that I was forced to abandon my work.

"All the next morning I applied myself to the task, but so intensely hot the walls became, that no sooner did I place the brush upon them, than the lime dried up and fell off in flakes. I persevered, however, and it must have been about a quarter of an hour before you came that I found the temperature growing so intolerable as to make my further presence in the room impossible. I remember staggering to the door, but as I reached it a flame flashed from the wall before me, and I lost consciousness. Why I should have been burnt and the fabric of the room remain undamaged, is, I think, explained by the magical character of the fire; and we must remember that as I had defiled the shrine of the goddess, the malign influence by which the room was permeated was probably determined to destroy me."

"But all this does not explain why the fire ceased so suddenly when I entered the room," I said.

"That does not perplex me much," replied Rask. "All students of the occult know that a manifestation which may persist in the presence of one person usually ceases if another enters the sphere of its operations. Thus you had not witnessed the glow shine from the walls that night until I had left the room. Probably the reason that the phenomenon did not become visible before it did, was that we were almost constantly together in the room with the painted walls."

## AMONGST THE THOUGHT-READERS By DAVID GOW

MY first experience of thought-reading (so-called) was when, as a youth, studying the life of the great metropolis, I visited a little entertainment at a hall in the Tottenham Court Road. It was a "variety show," and the "thought-reading" was so obvious a fake that I suppose any intelligent observer in the audience could easily have detected it. The thought-reader, or "subject," was the young lady pianist, and she gave the dates on coins handed to a male performer who posed as the agent or transmitter. It was quite evident that the "transmitter" juggled the coins (usually pennies) handed to him so that no dates inconvenient for the trick should come in.

When, in later years, I saw the more famous performers at work it became quite evident that if they used codes and signals these must have been so extensive as to involve an immense tax on the memory, for the articles submitted included hundreds of different things, some of them quite outside the regular kind of pocket miscellanea. Many of the people who visited these shows took care to provide themselves with the most unlikely objects, and when they got an accurate description they were rather staggered. It must have been a wonderful code to include such improbable things!

I listened to many theories as to how the marvels were performed, but although some of these explained part of the performance, I never met with one that quite covered all that was done. I talked with several professional conjurers, who showed how a quite successful performance could be carried out by codes and signals of wonderful subtlety; but even these did not explain everything I saw. My scepticism on the point was confirmed by some of my conjuring friends, who in certain cases confessed themselves baffled.

The first gleam of light on the mystery came many years ago when I attended a little "thought-reading" show at Kew. The performers were a man and wife—both "variety artistes" and very intelligent people, although very little known. I was much impressed by the lady, who acted as the "subject," while

her husband took the part of the operator or transmitter. She was a youngish woman showing all those marks of sensitiveness—especially in the eyes—which one is accustomed to associate with clairvoyants and psychics.

She closely and accurately described many articles handed by members of the audience to her husband, who moved amongst them often at a considerable distance from her. I watched closely for any appearance of code or signals, but could detect' nothing. My first clue came when a lady tried to open her handbag to take out some article for description. The operator assisted her, but before he had quite got at the contents his wife started describing them. It was evident that the husband was a little disconcerted, for he had several times explained that he would first have to see any article before he could transmit its description to his wife. Something like this happened several times, and more than once he had to call to his wife to stop until he was ready! Then another curious thing happened. A soldier produced a small official document—a military warrant or certificate—and asked that its number should be given. He pointed out the number to the operator, but the wife gave entirely different figures. Both men exclaimed that she was wrong, but she persisted that she was right. And so she was, for on another part of the document were the exact figures she had given. There were two sets of figures, and the soldier and the operator had been looking at the wrong one!

At the close of the entertainment I obtained a private interview with the performers and remarked on what I had observed as being quite inconsistent with the theory of codes and signals. And then the male performer made a clean breast of it. isn't 'thought-reading' at all, except to a certain extent," he "My wife has had this power for some years and we don't know exactly what it is. She can read things in my mind and she does so at these shows. But very often, as you saw, she is seeing things not in my mind, and describes an article before I have myself seen it. She gets ahead of me, and I have to pull her up. It is a great strain on her, and often she is quite exhausted at the end of a show. We don't know what the power is, but we have to treat it as a trick and keep the audience guessing how it is done. That is what makes it interesting for the people who watch it. If we said it was real clairvoyance, or telepathy, or whatever you call it, it would never do. People generally don't like that sort of thing It brings in a supernatural element.

They like to think it is a trick, and exercise their ingenuity to discover what it is."

When afterwards I happened to meet some of the more famous performers—like the Zancigs—and discussed the matter with them, I found their testimony was very much the same. But some of these people, I found, actually employed codes in case of a temporary failure of the "power," very much as the acrobats on the high wire or the flying trapeze have nets underneath to catch them in case of a fall. They provide, as far as possible, against all contingencies. I learned also that a long training is necessary so that the minds of the two performers concerned shall act together in the mind-reading, for that is what it mainly amounts to.

A private demonstration with the Zancigs when they gave their performance before a society of professional conjurerswho, by the way, admitted themselves baffled—gave me sufficient proof that actual clairvoyance may occasionally come in. Mrs. Zancig was blindfolded, her head enveloped in a sack, and she sat on the stage with her back to the audience. She read concealed letters and gave correctly the dates on coins, etc., these having first been shown to her husband to "transmit" to her. "But when I produced a newspaper and pointed out a passage I wished Zancig to transmit to his wife she not only read the words, but other words near it which neither Zancig nor I had intended her to read! That settled the question for me. It was not only mind-reading but actual clairvoyance. When I discussed the matter with some of the magical fraternity later, although they would not admit the clairvoyance, they frankly admitted that they could offer no other explanation.

### "E PUR SI MUOVE"

#### BY ROSA M. BARRETT

GALILEO'S immortal words—whether legendary or not—are but an illustration of the truth that all through the ages martyrdom has been inflicted for the luxury of freedom of thought; it is not for what they did or did not do that Jesus Christ, Stephen, John Huss, Joan of Arc and many another suffered. was stoned for saying that he saw the heavens opened, and Joan of Arc martyred, not because of her victories over the English, but because she would not concede that her guiding Voices were imaginary. People do not submit to torture and death for an imagination, yet most of Joan's biographers try to explain away her truly miraculous life and her undoubted inspiration. Yet "What men affirm as a fact within their own experience is always worthy of consideration, and negations are of no value when confronted with the affirmative evidence of trustworthy witnesses." \* In an intensely interesting and moving volume by the Rev. Dr. Lamond, Joan of Arc has found a more worthy biographer †, and the publishers have done their share in making the volume attractive and worthy of its object. We hope, however, that an index and list of authorities consulted may be given in the next edition.

Joan of Arc, like many another fearless leader, suffered the extreme penalty for her courage and selflessness, but the history of this young illiterate girl, condemned alike by the English (against whom she fought with amazing skill, courage and success) and the French (whose despairing army she led to victory after victory), with a public life crowded into a few short months, and burnt to death before she was twenty years of age, is surely unique. Nothing but direct inspiration can account for the marvels she accomplished, as Dr Lamond, himself a student of the occult, emphasises again and again.

An uneducated peasant girl, Joan's early years were spent with her parents at Domremy. Always devout, she first became conscious of the power of God when thirteen years old. She then heard those Voices that for the future constantly guided her—St. Michael, the warlike patron saint of France; the martyred St Margaret, the protectress of peasants; and St. Catherine, also

<sup>\*</sup> Religion of Health. Sir William Barrett, p. 1. † Joan of Arc and England. By John Lamond. Messrs. Rider & Co. Illustrated. 254 pp. Price 10s. 6d.

a martyr, who had confounded the most learned men at Alexandria. It is impossible to explain the subsequent events in Joan's life, her unswerving confidence, her skill alike in war and in her prolonged examination by the most learned men of the day, and her correct predictions of the future, except by acknowledging her supernormal gifts. She shrank from the mission to which her Voices called her, but she was obedient to them, and it is noticeable that it was those who knew her most intimately who believed the most firmly in her—her own brothers enlisting under her banner.

For over eighty years the English had known no defeat in France, until the only towns of importance left to Charles, the pleasure-loving Dauphin, were Orleans and Bourges; yet Joan's Voices insistently told her to go, raise the siege of Orleans and lead Charles to Reims to be crowned. Was ever such a hopeless task set before an ignorant young girl? But prophecies were current that France could only be saved by divine intervention and that this would be given through a virgin. At length, after Joan had been examined and exorcised for fear the devil might be aiding her, she was given an escort and sent, on Feb. 23rd, 1429, when only seventeen years old, through a country in a state of anarchy to the Court at Chinon-over three hundred miles away. She had learnt to ride while waiting, so a horse was given her, and for her better protection her hair was cut short and male attire provided. When Joan reached the Court and at once recognised the Dauphin, in spite of his disguise, and when she further told him of a secret prayer he had made of which no one knew (which she always spoke of as the King's secret and refused to reveal even when threatened with torture), he was wise enough to believe in her gifts, but there was still delay. He was deeply in debt and, fearing Joan's gifts might be from the devil, she was examined again by priests and learned men and exorcised. Their verdict is worth recalling. They said that no evil, but only good, was to be found in her, and "to reject her, is to reject the Holy Spirit."

Then began Joan's amazing task. Clad in armour, she was appointed Commander-in-Chief of the French Army. At her request search was made behind the altar of a certain church for a buried sword. It was found as described and given to her. Joan would have no swearing in her army, and religious services were held regularly. She reached Orleans to find it starving and on the point of yielding after its long siege of 209 days.

Placing herself, as always, in the forefront of danger, she so reanimated the terror-stricken French Army that the tide of victory turned: the siege was raised and the English driven out, not only from Orleans, but from other towns on the Loire. Military authorities say that the campaign could not have been more skilfully conducted. She soon realised the value of artillery in place of the bow and arrow, till then used. Her military career only lasted eleven weeks, yet in that time Joan created a national spirit in France, unifying it, again and again defeating the English. France, she constantly said, was for the French, as England was for the English. Orleans being relieved, a service of thanksgiving was held in the cathedral on May 8th, and Joan was known henceforth as the Maid of Orleans.

Joan now felt free to carry out the second part of her mission—the coronation of the Dauphin at Reims, the Westminster Abbey of France. Charles, however, was weak and afraid to cross the hundred and fifty miles of hostile territory, while many jealously tried to frustrate Joan's plans. But her language of authority never faltered. "Messire sends me," or "Messire wills it," she would reply to doubters; and when asked who was "Messire," she confidently answered, "God." Hopeless as it seemed, she quite correctly prophesied that various hostile towns that had to be passed en route, would surrender within a certain number of hours, so at length, Charles' faith being thus strengthened, he started, Reims was safely reached, and on the following day, July 17th, he was crowned King of France.

Joan knew that time was precious (her Voices had told her she had only a year in which to act), and urged Charles—but in vain—to press towards Paris, which he could then easily have taken. Sadly she hung up her armour, knowing well that she would soon be treacherously betrayed and taken prisoner, as her Voices told her, before June. Refusing to save herself by flight, she was taken prisoner by the Burgundians, allies of the English, on May 24th. Imprisonment was dreadful to her, and many times she tried to escape, even leaping from her room, 60 feet above ground; yet Charles made no attempt to ransom or rescue her or to exchange her, as was the custom of the time, for another prisoner. At last she was literally sold to the English, who had openly said, as Charles well knew, that they would burn hereas a witch if ever taken captive.

Moved from one fortress to another, she was at length brought to the Castle at Rouen, where the youthful Henry VI (called

King of France) was staying, and the Earl of Warwick was Governor. He earnestly desired Joan to be condemned as a witch by ecclesiastical law, so explaining her victories over the English. Her trial was to be conducted legally according to the rules of the Inquisition. Both clerical and legal assessors, varying in number from forty to sixty, were present at each session of her trial, which lasted for four long months, sitting for some hours both in the morning and afternoon of each day. It is owing to this trial and to the subsequent proceedings for her rehabilitation, both fully recorded, that the details of Joan's life are so fully known. Weakened by her long imprisonment, by illness, by fasting-for it was Lent-by the incredibly harsh treatment she received in prison, faced by the most learned men of the day, and allowed no advocate, she confounded them by the wisdom, aptness and fearlessness of her replies. They amaze us to-day, and can only be explained by belief in her inspiration. She had already been in prison eight months when the trial began, and as she would make no promise not to attempt again to escape or to fight any more against the English (though offered freedom on this condition), she was chained to a heavy beam (it is said in an iron cage for some time) and never left alone for one moment day or night, but guarded by coarse soldiers, nor was sine even allowed the consolations of religious observances. When the final articles condemning Joan were drawn up and she was told she would be excommunicated and lose her life, not only now, but hereafter, and be burnt to death-most ghastly fate-the following day, then, for the first time, Joan faltered It is uncertain whether she fully understood the recantation she was induced to sign; for two papers were prepared, one merely promising submission to the Church, the other giving complete abjuration of her claims. Her life was thereupon reprieved and she was condemned to perpetual imprisonment. When the Bishop of Beauvais (her judge and avowed enemy) visited her a day or two later, Joan declared, "I signed, because I feared the fire, but my Voices have told me I was wrong. It is indeed the truth thát God sent me and I have been guilty in making that abjuration. I never understood that I revoked my statements as to my Voices and my Visions." Her Voices had indeed told her that glorious victory was before her, and now she understood it was no earthly victory, but the complete victory over sin and death, that she was promised, like her beloved Saviour and St Catherine.

This was final, and Joan, not yet twenty years old, was summoned to appear on May 30th, 1431, to be excommunicated and

dealt with as a heretic. Her last words, pleading for forgive less and prayers, moved to tears many of the thousands assembled to watch her death. Continually crying out, "My Voices were God," and calling upon Jesus, her soul at last was freed. Every possible indignity was heaped upon her poor burnt body, the very ashes being thrown contemptuously into the Seine. Hence every year the maidens of Rouen scatter flowers upon the river. "We are lost, we have burnt a saint," an English official said. He was right. Among the many prophetic utterances of Joan was a most unlikely one that, within seven years, the English would lose and Charles gain the kingship of France. Within a few short years of her death France indeed became a united nation for the first time, and one of the leading nations of Europe, while the English had entirely lost all their French territory.

The final events connected with Joan came about partly through the entreaties of her mother, who longed to have the character of her daughter vindicated After six months' trial, and the examination of many witnesses, a verdict was pronounced on Tune 7th, 1456, that the former decisions were revoked, and to be torn up as being full of iniquity and errors in fact and in law, and that Joan was purged. A tablet on the Old Palace at Rouen states that here the Rehabilitation sentence was pronounced. further step was taken when, in 1919, Parliament decreed that her Fête should be celebrated everywhere in France on the first Sunday after May 8th-the date when the siege of Orleans was raised -as a Fête Nationale and Obligatoire. Mainly through the influence of the present Bishop of Orleans, Cardinal Touchet, an authority on the Life of Joan of Arc, she was beatified in 1908 and became a recognised Saint of the Roman Catholic Church in 1920. No actual portrait of her exists, but many statues have been erected in her honour in France and also in Winchester and Westminster Cathedrals, as well as in the United States.

This peasant girl, whose whole life only lasted twenty years is known and revered over almost the whole world, while the mystery of her life continues to baffle the wisest. They are only explicable by acknowledging that she was the channel of a divine inspiration. It was the consciousness of her mission that inspired her with power—a power felt by all who came near her. "God has a book," she said, "in which no cleric, however learned, has ever read." Again, "One is often hanged for speaking the truth." Joan of Arc remains unique, both in herself, in her work, and in its consequences.

# TMREE TEMPLES By HILDA M. WESTROP

I sat in a hushed cathedral dim,
A sweet boy's choir sang an evening hymn;
There were stained glass windows of shaded hue,
Soft purple and rose, and the tenderest blue;
The organ pealed forth in most glorious strain,
It swelled out, and echoed, then died down again;
And it seemed, as I knelt in that temple to pray,
That the King of Kings was not far away.

I knelt once again in God's Holy place,
To seek His forgiveness and ask His grace;
This time 'twas not a cathedral tall,
But a country church, unpretentious and small;
And the children's voices like silver bells rang,
As sweetly their praises to Heaven they sang,
And it seemed, as I knelt in that temple to pray,
That the Prince of Peace was not far away.

A third time I stood in a temple fair,
A deep Sabbath stillness pervaded the air;
The roof was formed by the branching trees,
And the music made by the summer breeze.
The bluebells sent out their incense sweet,
While the moss made a carpet for weary feet,
And it seemed, as I knelt in that woodland to pray,
That the Father of All was not far away.

# ON THE FOURTH DIMENSION BY C. H. COLLINGS

MANY years ago a delightful booklet manifested in this three-dimensional world under the title of Flatland, a Romance of Many Dimensions by "A Square," the writer being (to the best of my recollection) a Revd. Father Abbott. It was an attractive setting-forth of the ideas familiar to every student upon the conditions of first, second, third (and by inference) of fourth dimensional space. The author, as a clergyman, took the opportunity to deride the Pantheistic conception of the Deity as "It" instead of "Him": his essay, otherwise, confined itself within the strict boundaries of reasonableness. Since then the subject has been popularised and discussed extensively, and the object of this article is to controvert the idea of the fourth dimension as set forth in such literature, and to offer a variation upon the usual method of illustrating the argument.

Everyone knows, of course, that the (seemingly) invariable method is to postulate a point in space, to start with. This Newes and creates a straight line (one dimension): the line moves at right-angles to itself and creates a square (two dimensions): this is repeated and a cube results (three dimensions). So far, so good; though no reason is usually offered for successive movements being made at right-angles. Any angle of movement would, of course, bring the next-dimensional figure into existence. However, by the conventional process we reach a cube, and according to the argument, by an obviously impossible further movement—also at right-angles to its every dimension (!) a hyper-cube, or tesseract, is evolved from the cube. This fourdimensional figure contains, according to the mathematicians (who certainly ought to know), sixteen corners, thirty-two edges, twenty-four square faces, and eight bounding cubes. Moreover this apparently is not a hypothetical figure, for a fairly recent writer, named Leadbeater, buttresses its actuality by the following quotation: "I can at any rate bear witness that the tesseract, or four-dimensional cube, is a reality, for it is quite a familiar figure on the astral plane."

Well, what the tesseract buds out into in the fifth dimension, deponent sayeth not, though I should judge that its capacity for much further movement at right-angles to its every (fourth) dimension must begin to wear a bit thin. For, I will ask you

Let us, at this point, turn to a book of considerable interest, the Secret Doctrine, and see what H. P. Blavatsky may have to say on this moot question. In (as a matter of accuracy) the original edition, or the United Lodge of Theosophists' reproduction thereof, we find at page 251, Vol. I., the following, which I venture to think by no means irrelevant.

"The processes of natural development which we are now considering will at once elucidate and discredit fashion of speculating on the attributes of the two, three and four or more dimensional Space; but in passing, it is worth while to point out the real significance of the sound but incomplete intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that—the use of the modern expression, the Fourth dimension of Space. To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the Fourth Dimension of MATTER in space. But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous · than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic

# ON THE FOURTH DIMENSION

—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it NORMAL CLAIRVOYANCE; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of was a sixth characteristic of matter. The three dimensions belong really but to one attribute or characteristic of matterextension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term dimension itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are footrules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied-so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the Sun rising or setting."

The above may, I think, be left to speak for itself. Allow me now to outline a variant upon the conventional scheme of developing a given dimensional figure out of another less than itself, as follows.

We begin with the usual "point" which we will regard as fixed, and the permanent centre of all subsequent operations. We next assume that by indefinite multiplication of itself this point radiates a straight line of convenient length in any one direction. This ubiquity of direction is also, necessarily, inherent in the conventional scheme, but writers thereon invariably and conveniently overlook the fact that such ubiquity of movement or of direction to create the line, lands us at once into three dimensions.

Well: now assume that our one-dimensional figure, the straight line, rotates 360° in one plane on the point as centre of movement. Thus a plane figure, two-dimensional, is traced out; i.e., a disc. Now assume, further, that the original line be

produced in the opposite direction to its first formation, to meet the circumference, thus transforming the radius into a diameter of the circle, and that the diameter thus evolved, be figured as upright, or N. and S.; further, that the disc now revolves 180° on this diameter as an axis of movement. We thus have a three-dimensional figure brought into being, a globe. And for convenience we will assume that this globe continues to revolve on its N—S axis at any speed we fancy.

At this point we pause. The actual projection of a globe in the "fourth" dimension would be, I fancy, remarkably globular. As a globe, infinitely expanded, it fulfills our idea of limitless space: as a globe, infinitely contracted, it rebecomes the point from which it sprang. The inconceivably great and the inconceivably minute meet in this figure. The serpent swallows its own tail.

Here, however, we can pick up the parable hinted at in the Secret Doctrime, and go further. Let us try.

Let us, momentarily, lose sight of the revolving globe we have thus created and, returning to the parent central point from which by orderly process it emerged, repeat the process, with the new axis of the second globe at (say) right angles to the first. we now have a second globe, rotating, its axis coinciding, at two opposite points, with the equator of the first globe, and (automatically) identical relations subsisting between the first globe and itself.

This process may be continued, of course, indefinitely. Suppose we repeat the creation of the first globe six times, the axes being non-coincident, except at the centre. We shall then have a congeries of seven revolving globes of the same size, independent of one another, yet interpenetrating, each with its axis at a different angle to the rest, each rotating independently of the rest; seven worlds, as it were, occupying the same space, yet with no direct mutual relationship except a common origin, a common centre, a common size, and together forming a common sphere.

Let us now suppose that these globes are so constituted that on directing our attention to the sphere we can be aware of only one globe at a time: each, in fact, answering to and educing a special mode of consciousness. Then if we label them A, B, C...G, we can refer each in turn to a special form of perception, of life and existence. In shert, we have here a simple and convenient working model, in a certain aspect, of our own Earth—

# ON THE FOURTH DIMENSION

and in fact of any septenary planet—wherein to quote the Secret Doctrine once more, the different Globes A, B, C, and the rest, exist within the same form in coadunition, but not in consubstantiality. And if a planet, such as the earth, be thus regarded, we may readily conceive of different forms of existence interpenetrating, occupying (as we say) the same space, and yet each independent and unconscious of the others: each globe a world to itself, with its own subjectivity and objectivity, its own beings and laws.

Such is my interpretation of that hackneyed expression the "fourth dimension," and its application in simple form to the Doctrine of the Seven Earths. I trust that my fellow-students will find this elucidation as useful and to the point as in the course of my studies I have found it myself.

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# RECURRENT DREAMS By TOM LEON

THE problem of the significance of recurrent dreams has probably at one time or another puzzled the great majority of thinking people. I think my own experience may cast some light on the question, and suggest, though it does not prove, that the answer is to be found in the venerable doctrine of Reincarnation. How else account for the extraordinary double life I am about to describe? As a little child I had a narrow, sheltered existence, and was trained in the tenets of what even then appeared to me to be a barbarous theology. During my waking life my whole heart and mind rebelled against the presentation of God as Creator of Hell. I had never heard of Tennyson, but that God. should have "made us, foreknew us, foredoomed us, and does what He will with His own," made me firmly determined I would never bow before one who in truth could only be described as an Arch-fiend My second waking trouble was my small, contemptible stature, my tender years, which gave those older the opportunity to remind me continually that I was "only a chira," my feeblestrength which placed me at their mercy, however bravely I might fight, and my complete isolation of intellectual outlook. These causes made my childhood's days pass bitterly enough.

But I had a double burden to bear, for when my body slept, I was still a conscious, though a totally different person, leading a totally different life No longer was I a helpless child, I was a full-grown man, and a convinced adherent of the very faith my waking self rejected. I lived in an age of bitter intolerance, and belonged to a persecuted sect. All through my dreams I was hiding in caves or underground passages, or wildly fleeing with hair-breadth escape from those who sought my life, nay, my very soul's destruction. Sometimes in these dreadful visions I was eaught and imprisoned. Then the torturers would come to the dungeon where I lay, and occasionally the impending horror would awaken me and leave me trembling in every limb, uncertain still if the experience were real or no, so vivid had it been the moment before. But often no such merciful release veiled the sequel of the story from my eyes. Distracted by terror, weakened in will from long confinement, at the last moment I would deny my faith. The fatal words pronounced, the torturers would leave me. But did peace follow in their room? A

thousand times no! Left alone, the realisation of what I had done, the thought of my incomparable baseness became overwhelming. Awful was my remorse, and harder to bear than all that had gone before, for from the fact of my action there seemed no possibility of escape. At last, my heavy sobbing would awaken me; my pillow wet with tears, my reart and head throbbing, afraid again to close my eyes, for often when I did so the dread vision would reappear and the awful drama had to be re-enacted. Such was my dream life as a little child. These ghastly nightmares were my almost constant visitants at the earliest age I remember dreaming at all, but happily, as I grew older recurred at ever increasing intervals, until, in my early "teens" they totally ceased to trouble me. Since nothing in my waking life suggested them, does it not seem probable they were a memory of a life gone by, a karma that had to be borne and effaced? My very childhood sometimes seemed to me a symbol of the degradation my failure under trial had brought about. For I knew I was not a child, except in outward form, and the limitation this imposed; and I felt to the full the humiliation of my lot. I give these recollections in the hope that they may be of service to those who have to deal with little children. lest, unable to see the hidden springs of action, they fail to realise the magnitude of their task. "Only a child!" The phrase is even now too often heard. What mysteries does not that tiny body veil? What vistas lie behind the soul which finds a lodgement there?

## CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the Occult Review.—Ed.]

#### "FACTS" ABOUT THE SECRET DOCTRINE.

To the Editor of the OCCULT REVIEW.

SIR,—Since my last letter on this matter I have lighted upon a very important piece of evidence concerning the much discussed Vol. III, S.D., which Messrs. Mead and Jas. Pryse have been so assiduously endeavouring to explain away, or, rather, reduce to mere "fugitive articles" and "disjecta membra." In Jan., 1889, directly after the first edition appeared, meetings were held at the then Headquarters in Lansdowne Road, Holland Park, W., Mr. T. B. Harbottle presiding, at which all sorts of difficult questions were put to H.P.B., all of which she answered in a manner which impressed us with the vast stores of her knowledge. A stenographer fortunately recorded her replies, and they were printed as "Transactions of the Blavatsky Lodge." At p. 42, H.P.B. makes a statement which I will place beside Mr. Mead's about Vol. III:

H. P. Blavatsky, Jan. 31, 1889.

Q. Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into Pralaya when their planets enter that state?

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas.

Fuller details on this subject have already been written in the third volume of the Secret Doctrine. . . .

G. R. S. Mead, Feb. 15, 1927. Occult Review, p. 250.

Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the disjecta or rejecta membra from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in Lucifer, but could not possibly be made into a consistent whole.

I leave the reader to judge whether H.P.B. is here referring to the same thing as Mr. Mead. Mr. Jas. Pryse has contributed a series on the subject to the Canadian Theosophist, and in the August number he goes out of his way to try and discount my testimony by saying that I was not on the headquarters staff, like, for instance, Mr. Mead and himself; and that I mention in my regular letter to the Theosophist of Feb., 1891, that "another edition of the 'Secret Doctrine,' too, is in course of preparation. . . . Moreover, H.P.B. has already started on Vol. III," adding that "some of the news items . . . are quite

inaccurate." If this was so, it was due to the faulty information of the headquarters staff themselves, from whom I got it. But he omits to mention that he is speaking of the later headquarters at Avenue Road, N.W., whereas the S.D. was completed and published at Lansdowne Road, in October, 1888. I was there constantly from 1887 onwards as one of H.P.B.'s pupils, often sleeping in her workroom (see H. P. Blavatsky as I Knew Her), when kept past train time. Mr. Pryse was not a member of the working staff at that time; and Mr. B. Keightley was her secretary, not Mr. Mead, who therefore had nothing to do with the first edition and reprint of the S.D. in 1888, Naturally, we all knew what both the Keightleys assert in Countess Wachtmeister's Reminiscences (1893), cited in my Great Betrayal, that the S.D. MS. had been divided by them into four parts, two of which were printed in 1888, the third was "ready for the printer," and the fourth "almost so." Therefore what I wrote in my letter probably meant that, as the two 1888 isues were quickly exhausted, H.P.B. was being called upon for a third edition, and was revising the MS. of Vol. III, as was her custom, with a view to adding it to that issue. For it should be remembered that she says at the end of Vol. II (deleted in the Besant-Mead "Third Edition"), that those two vols. "form a fitting prelude for Vols. III and IV," and that "it entirely depends upon the reception with which Volumes I and II will meet at the hands of the Theosophists and Mystics whether these last two volumes will ever be published, though they are almost completed."

ALICE LEIGHTON CLEATHER.

Peking, September 25.

#### LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

To the Editor of the Occult Review.

SIR,—On several occasions, lately, statements have appeared in the public Press and elsewhere, to the effect that the London Lodge had severed its connection with the T.S., or had changed its title.

There is no truth whatever in these allegations.

Not only is the Lodge still in existence as such, attached direct to Adyar, as it has always been during the lifetime of its founder, the late Mr. A. P. Sinnett, who until his death was vice-president of the Society, but the committee have for some time past had under consideration an exfension of its activities for the benefit of the many unattached members of the T.S.

Recently, and quite unexpectedly, through the generosity of one of the older members, the necessary funds for carrying out this scheme have been placed at their disposal.

An arrangement has accordingly now been made with a well-

known social club of old standing that has only lately taken over fresh premises within a stone's throw of the Houses of Parliament, under which it will be used as Lodge headquarters, while a limited number of unattached T.S. members resident within the London area, on becoming Associates of the Lodge, will, eo facto, be entitled to use the club as "town" members without further payment or any increase of their present dues.

Every such member, however, will be selected by the committee of the Lodge and must also possess certain specified qualifications. Their number is not to exceed 50 in all, but a slightly larger proportion of those who reside more than 15 miles from London may be accepted as "country" members. For these latter it is hoped to provide (also free of charge) a quarterly Journal, for private circulation only, containing Lodge transactions, occasional essays and philosophical discussions, answers to questions, lists of books, etc, etc. The present officers of the Lodge are:

President: F. V. E. Ferrier, Esq.

Hon. Treasurer: Major Rooke.

Hon. Secretary: Mrs. Terrell Garnett, 5, Shepherd Market, Curzon Street, Mayfair, W. I, to whom all enquiries should be addressed.

Faithfully yours,

G. H. R.

#### HAVE I LIVED BEFORE?

To the Editor of the OCCULT REVIEW.

SIR,-I read with much interest the article in the last issue of your review by Maud Nisbet on "Have I Lived Before?" I now describe what happened to myself. /In about the year 1911 I took the shooting over two small farms near Hay, Breconshire, where I was then residing. There was a long cover or dingle between these farms which was included in the shooting. One day when I was shooting in this dingle for the first time, I was standing by myself, waiting for the cover to be driven towards me, when suddenly I seemed to be convinced that I had been there before. There was a high fence on one side where I was standing, and I seemed to know exactly what was on the other side. The shape of the dingle also seemed familiar to me, and I knew it would contract to a small size just above where I was, and then expand again before it finally came to an end, it being quite impossible for me to see over the hedge. When I walked on up the dingle and got over the hedge I found it. exactly as I expected to find it. Now I am perfectly positive that I had never walked up that part of the dingle or seen it before.

Yours faithfully,

JOHN WILLIAMS VAUGHAN.

#### MAN IS A SPIRIT.

To the Editor of the Occult Review.

SIR,—Sir A. Conan Doyle writes in the Correspondence Columns of your last issue: "Since the spirit within is the essential thing, that term is used in descriptions."

Apparently he means by this, descriptions of individuals on "the other side" who are then functioning in their etheric or astral bodies, which he admits are merely "temporary coverings"; as of course is also the physical "covering." But why should such individuals be called "spirits" any more than those who still retain the additional covering of the physical body? Surely he does not deny that "the spirit within is the essential thing" in the one case just as much as in the other. According to his logic, then, we ought to be called "spirits" now, since that is equally "the essential thing." Or does he mean that we drop all our "temporary coverings" at the same time that we drop our physical body, and at once become "pure spirits"?

Sir Arthur asks me to gain some idea of what it is that spiritualists teach before I lecture them. This appears to imply that they are unanimous in their teaching—which is by no means the case. I suppose, however, that he really means what he himself teaches, and therefore I shall be glad if he will instruct me—and your readers—in the above matter.

Yours faithfully,

W. K.

#### THE SUFI MOVEMENT.

To the Editor of the Occult Review.

SIR,—My attention has been called to a mention, in your Periodical Literature section, of the SUFI QUARTERLY. Will you allow me to set right some apparent misunderstanding with regard to our activity?

"Exception seems to be taken to the fact that this publication is issued in English from Geneva, yet in Geneva are the Headquarters of the whole Sufi Movement, an international organisation with branches in many parts of Europe and the United States.

Your reviewer suggests that we lack a proper distributing agency in London, but, if he will examine our advertising pages more carefully, he will find that we have London agents in Messrs. Luzac, the well-known firm of oriental publishers in Great Russell Street. I may add that we are represented in India, America, Holland, and Switzerland by equally reputable firms, and that, contrary to your reviewer's statement, there must be "an elementary business knowledge" to be found in our arrangements, since the success, both moral and financial, of the Quarterly during these first two years of its existence has been considerable, and its readers have multiplied more than six times.

With regard to the content, I may say that our endeavour has been partly to provide an international public—which has little time or opportunity to consult innumerable rare and costly volumes—with the finest translated material dealing with the Sufism (either so called or in other guise) of the past. Partly we have tried to give space to such modern expression of the Sufi ethical spirit as has been available. Later, since much generous support has been forthcoming, we hope to assist the most exacting, if they will have patience, to a thorough comprehension of the various aspects of Sufi literature, history, and metaphysics. To that end I shall be glad to consider at any time for publication suitable matter dealing with the ideas for which we stand.

Yours very truly,

RONALD A. L. MUMTAZ ARMSTRONG, Editor of the Sufi Quarterly.

#### CHRISTIAN SCIENCE

To the Editor of the OCCULT REVIEW.

SIR,—In the article on Christian Science by E. J. Mills, which recently appeared in your magazine, the statement is made that "the Christian Science Church can never progress" because the Bible and the Christian Science textbook are the only preachers of the Church. Mary Baker Eddy rediscovered the divine Principle of the spiritual universe which Christ Jesus demonstrated in healing the sick, reforming the sinner, raising the dead, walking on the sea, multiplying the loaves and fishes, etc. The study of this Science is the study of the infinite, so that a perpetual unfoldment of Truth will go on throughout eternity. It can never be exhausted, limited, or curtailed in any direction. Christian Science therefore holds the key to the knowledge of true existence.

Christian Science teaches that evil is the supposititious opposite of good, but since good is infinite there can be no reality in its seeming absence.

In reply to a letter appearing in your last issue, let me say that Christian Science teaches one how to obtain the Mind of Christ, which transcends all materiality and comprehends the things of Spirit.

Yours faithfully,

CHARLES W. J. TENNANT. (Committee on Publication.)

#### PERIODICAL LITERATURE

THE HIBBERT JOURNAL has completed twenty-five years of its existence as from October, 1902, and in the current issue, which opens the twenty-second volume, there is a delightful, editorial foreword by Professor L. P. Jacks, reviewing the past of the quarterly in the light of its main object, "The Search for Truth," more especially in the domain of Religion, Theology and Philosophy. We offer it our Godspeed in and throughout its next epoch, assured beforehand that its exploration of "the things that matter most" will not fail in the coming time to bring us precious results, as it has done assuredly in the time that is behind. Professor Strömholm of Upsala approaches his "Riddle of the New Testament" from another standpoint in his third article on the subject, the present thesis being based on the fact that there is "little or no reference" in the Epistles to Acts and teachings of Jesus "prior to his Passion and death." The explanatory hypothesis offered is that these writers were acquainted with a "Passion story" —though it differed widely from the synoptic version—but not with "the sayings and doings," as these appear in the Gospels. It is advanced that if Peter, James and John, to whom some of the Epistles are referred, had been the contemporaries of Jesus, they could not fail to know about both, and then it would be incredible if such knowledge failed to appear in their letters. The fact that it does fail is part, and the main part, of a further hypothesis which affirms that they "and the apostles generally "who were contemporaries of Paul "had never been the followers of Jesus in his lifetime." In other words, they were on the same level as the apostle to the Gentiles, owing like him their intercourse with the risen Christ to visions, revelations and apparitions. The transformation of the apostles into contemporary followers of the Lord was the work of Mark; but the evidence under this head is to be the subject of a fourth article. As regards the Pauline Epistles, 'Jesus is spoken of throughout in a manner appropriate to one who lived long ago, but with no attempt to fix the exact period." Professor Strömholm's views have been the subject already of strong criticism on the part of two scholars in the HIBBERT, as we noted at the time in these pages; but while admitting the force of their objections, our feeling is that the "riddle" is not as they suggested, of the Swedish writer's creation, but rather his discovery, and that on the present occasion he, too, made an important contribution to the New Testament problem, whether or not his hypothesis offers a desired key. . . . Professor B. W. Bacon, of Oxford and Yale, who is well known in the ever widening circle of New Testament criticism, has a long study on "the Eusebian theory of an Elder John at Ephasus," arising from "the general admission by modern scholars that the Fourth Gospel cannot in any direct sense be ascribed to the Apostle John." Our readers will remember that two of the Johannine

Epistles are addressed by "the elder"—otherwise anonymous respectively to our "elect lady" and to "the well-beloved Gaius." For early views on the identity of this elder we must have recourse to Dionysius of Alexandria, Papias, Eusebius and Irenæus, for some of whom he was a possible author of the Apocalypse, and to be distinguished as such from John the Evangelist. Papias tells of an "Elder John " from whom he derived traditions; and a considerable section of modern scholarship regards this personality as one and the same with the elder of the two Epistles. Eusebius follows Papias, but goes further and locates this other John in Ephesus. There is an expanding literature on the subject, and Professor Bacon terms the Eusebius theory a ghost which "must either be 'materialised' or laid," if we are to reach "any satisfactory conception" as to the origin of the Fourth Gospel. The design of his study is to show how and why he regards the elder of Papias and of the Epistles as two and not one. So long as they are identified he believes that there will be little progress with "the vital problem of the Fourth Gospel." . . . The proposition that "reason is faith cultivating itself" is unfolded by Mr. R. G. Collingwood in a brilliant article which occupies a place of honour in the JOURNAL; but it is just a little difficult to follow because there is some uncertainty as to when the author is speaking for himself and when he is stating a position of Kant or Descartes. Moreover, a keenly sympathetic reading leaves us curiously dissatisfied and inclined to question whether we have not been dealing with an argument which proves too much. If faith is that by which "we apprehend the infinite," then it is a clear and overmastering intuition, and our only position concerning it is whether we have it or have it not. But if "it is only reason that can display to faith the nature of its own object," then faith is not an intuition by which we "grasp reality," for intuition reveals its object. We are placed, moreover, in a pure dilemma when it is affirmed (I) that faith is "not so much dependent on reason as the ground and source of reason," but elsewhere (2) that " faith cannot be the product of reason."

The position of religion in the light of science and philosophy, otherwise, "the relation between scientific knowledge . . . and the theory of values," is considered by Dr. William Brown in the new issue of The Quest. Religion is understood as "a mental attitude towards the entire universe" for which God is the concretion of all values," even as we purselves find the foundation of our individual world of values within us. . . In a study of Modern Indian Mysticism, Mr. Edward J. Thomas says that one of the most remarkable parallels to some western forms of religion is found in the worship of Vishnu, incarnated as Krishna, the reason being that it belongs to the Bhakti cult, in which love is "directed to a personal being who is the object of worship." Vaishnavism came forward as a "reaction against the absolute idealism of Vedanta, with its doctrine of cosmic illusion," and not only presents

#### PERIODICAL LITERATURE

God as the Great Reality, but regards as real all that emanates from Him. It rejects asceticism and seeks the realization of all life's activities in the union of the soul with Krishna. As the idea of this union is "expressed in terms of sexual love" there arises the very difficult question of the sex aspect of Mysticism, which is obviously common to the Eastern and Western schools, as the records of both exhibit, and the problem, whether it is pure symbolism, like the Sufi "intoxication of wine." Does it "rest on contact with a transcendent Being," or is it "a sublimation of feelings due to certain physical conditions of the body, and simply misunderstood by the devotee?" Mr. Thomas decides that the feelings "can scarcely be said to be fully sublimated" in Vaishnavism, and we remember on our part that in some Western mystics—e.g., Francis Rouse, to quote no greater name—the same judgment might be pronounced in the same terms. . . . To-day is a time of transition and a time also of test, in the view of Mr. G. R. S. Mead. "We are being tested as never before," he tells us; but he says also that this is "precisely because 'the Day' of a more general righteousness is nearer to dawning." These are the last words of a study on "the novelties and newness of our times" and an examination of three among many signs of fundamental change by which these times are characterized. They are Democratism, which he regards as a solvent, not as a constructive principle; the Emancipation of Waman, which has given her the power—if she has also the will—to work and help manfully in "the threatened chaotic upheaval that seeks to divide society; and the rising tide of Psychical Knowledge, which connotes a vast stirring in the depths of the soul of man. We think that Mr. Mead is disposed to look in this direction for the dawning of that day which is mentioned in his concluding paragraph. Dr. Moses Gaster examines certain problems of the Genza, or chief book of Mandæan literature, and affirms that its true title is Sedra Rabba, i.e., the Great Compilation. He proposes that it shall be called henceforward the Mandæan Book of The Mystery. . . . We believe that Captain Neil Gow's "Angel in Trafalgar Square" will be read by many with interest, though he explains that it is "purely fanciful."

It was mentioned last month that LE Voile D'Isis had announced for publication another of its occasional special issues and that it would be devoted to the Rosicrucian Mystery. We ventured also to hope that it might indicate some acquaintance with ascertained facts on the historical and bibliographical side of this obscure subject. It has appeared in due course, which means somewhat belated as usual, and extends to more than one hundred pages. They are in part disquisition and reverie, in part historical sketches and, for the rest, translated matter. Among the last is included a first French version. of The Golden Age Restored, an alchemical tract by Adrian de Mynsicht, who belongs to the early period of Rosicrucian debate and claim. The translator has furnished numerous annotations on his

#### THE OCCULT REVIEW

own part, some of which pretend to be "complementary explications," when such can be supplied "discreetly and without danger"; but it happens, as might be expected, that they are without evidential value and do not elucidate the symbolism with which they are supposed to deal. The version is made from a Latin edition of 1678. the literateur who is responsible being unacquainted with the bibliography of his subject. He may be told that his Latin text appeared previously in 1625, that Mynsicht wrote it in German and that this original was reprinted with an interpolation in the well known Secret Symbols of the Rosicrucian, 1785-88. That the Golden Age is also in modern English we should not expect a French occultist to know. But if this is some part only of the critical position regarding a mere translation it is difficult to speak of the rest in terms approaching tolerance. The reviewers can pass as such. There is a certain "Ian Mongol" whose translations appear from month to month in the form of notes, and on this occasion he gives us the benefit of his views on the Rosy Cross, mis-stating almost every point of alleged fact which he cites from early pamphlets. There is also a talk on Elias the Astral, whose coming was foretold by Paracelsus, and seeing that he still tarries we are proffered intimations about him and his estate in the hiddenness: he is said to know his own and to reward their studies by illumination. We are told, moreover, of a Rosy Cross which is so unknown and secret that it is by no means easy to give account of what it actually is. The headquarters, however, are a certain Temple, to which access is obtained at an advanced state of evolution and after sufficing proofs of merit. The state is said to be "Christic," and the Brethren are a spiritual Israel gathered in from all nations. little fable is in obvious but unacknowledged debt to Eckartvhausen's Cloud upon the Sanctuary; though the latter is not a discourse concerning the Rosy Cross. Passing now to the historical side, there is a sketch of L'Ordre Kabbalistique founded by Stanislas de Geraita, and the concluding lines certify that the writer has not heard of its work continuing after the death of the French marquis, when still in comparative youth. We have heard, however, that M. Johanny Bricand holds the Rite in his custody. He is to the fore on his own part with an historical notice of the Rosicrucian movement at large, and of this it must be said that it is full of old errors, long since exploded, on points of fact. Finally, there is a biographical essay on J. V. Andreas, which is bent on maintaining that his Chemical Nuptials of C. R. C. is a serious work, instead of a ludibrium written at the age of sixteen, and attempts accordingly to make void his own testimony. We have the utmost respect for French metapsychical research, the leaders of its great movement and all the records thereof, but for current French occultism, as represented by its popular organs and their contributors, we have no brief whatever.

As announced beforehand, The Herald of the Star is occupied throughout with the sayings and doings of the Congress held at Ommen in August last, one of the contributors observing that "the last

## PERIODICAL LITERATURE

evening seemed to be the most wonderful of all." It occurs towards the end of an account in which things that took place externally are seen through a glass of vision. We note on our own part that Mr. Krishnaji sought to dissuade his hearers from debating whether it is the "Beloved," meaning the "World Teacher," or Mr. Krishnamurti —that is, Krishnaji—who is present on a given occasion. The question is "of little matter." We venture to signify our concurrence in a sense which is scarcely intended. It is added that those who may raise such arguments will not have seen "the face of the Beloved." . . . A brief contribution to The Theosophical Review says that the world is now entering upon "a new evolutionary era," being the Aquarian Age, so called by astrologers. By this time it is of course a familiar story. But we learn further that the sign Aquarius is ruled by the planet Uranus, the influence of which is recognised "in every experience of a cataclysmic nature "and in the rupture of existing conditions. We are asked to believe, however, that the planet's vibrations are in reality purifying and revivifying, that they open the inner vision in the direction of spiritual truth. The application made is to the individual soul, but that which obtains in the microcosm must obtain also presumably in the greater world. . . . THE LIBERAL CATHOLIC has articles on Devotion, the Purpose of Life, the Angels from our Oriental standpoint, the Religion of China and the great Church musician of the sixteenth century, Palestrina. . . . We have received some issues of The Server, an official magazine of the Star in the East, published at Los Angeles and now in its tenth volume. There are articles on the Law of Thought, Relativity and Esotericism, the Christ of Prophecy, and criminals here and hereafter. . . . Having left the Theosophical Society, Dion Fortune has founded a Community of the Inner Light, and in place of her previous periodical has produced a first number of THE INNER LIGHT, which is in typescript, like the former venture, and is quite readable. It has an article on the Inner Side of Religions and another on the Inward Quest. We observe that the Comminuty is claimed to have teaching from "the Elder Brethren of Humanity"; but some specimens of the communications—however received—offer nothing distinctive either in thought or expression.

There are some excellent things in The Science of Thought Review, which is edited by Mr. H. T. Hamblin and published at Chichester. It is described as devoted to "the teaching of applied right thinking" and is now in its sixth volume. The current issue has papers on Thomas More, regarded as one of the "mighty men of mind," on the Way of God in His strength, the distinction between spiritual and natural intelligence, and on Helps to Spiritual Healing. But we have been interested perhaps especially in a few words by an American writer, Mr. H. V. Morgan, on "super-psychology," an attempt to describe a state of consciousness in which all limitation disappears, and we are in the presence of "the inexhaustibleness of God," not however as spectators but as those who share therein.

## RÉVIEWS

CHRIST AND A MAD WORLD. By the Rev. Walter Wynn. London: Rider & Co. Price 4s. 6d. net.

Many of us would agree with the assumption, from which the author of this book starts, that the world has gone mad. In all directions it is possible to discover evidence of this tragic condition of affairs. And the tragedy is made more profound when we consider the directions in which men are looking for redemption. They have forgotten the wise advice of the old Psalmist, and are putting their trust in princes and in the children of men. Mr. Wynn sees this, and in vigorous, forceful writing seeks to turn men to the only solution of the world's ill: the spirit of Christ and of the brotherhood of all men in Him. The author would have us be optimists and workers, striving to let the spirit of love solve our difficulties, and weld us all into a living corporate Body. This is a work to hearten the sad, and to quicken the energies of the despondent. We cannot be too grateful to Mr. Wynn for his outspoken and vivid book.

JOHN NORTON.

Spiritual Gravitation. By Miss Dew-Smith. Cambridge: W. Heffer and Sons, Ltd. Price 2s. 6d. net.

The author of this work possesses a charming style which, combined with a mildly pantheistic outlook on life and its problems, gives her book a soothing influence which is wholly delightful. There are three essays in this volume: Nature, Man and His Art, and Religion, and each is shot throughout with the spirit of peace and quiet. It is not easy to discover any very fresh ideas or inspirations in Miss Dew-Smith's book, but we are very grateful for the delight which comes from reading the work of one who is a veritable dreamer of dreams. Let those who are immersed in the fret and turmoil of contemporary life and activity read these reflections of one who sees in our life the working out of a calm and unruffled purpose.

JOHN NORTON.

THE ETHICAL BASIS OF REALITY. By the Rev. E. E. Thomas, M.A., D.Litt. London: Longmans, Green & Co. 10s. 6d. net.

The main thesis of the Rev. Dr. Thomas's book is the dependence of the world, in respect of both existence and order, upon the individual minds which inhabit it. "The material forming the basis of the world lays claim to existence," he says, "not in virtue of being the stuff out of which things are made, but because, proceeding from minds, it forms the medium through which these minds can communicate one with another, and even entr into one another's being." Objects gain the predicate of existence only when the qualities they manifest are assigned to them by other minds. "Whatever finds existence in the world does so because consciousness suffuses it, penetrates it, moves through it and from it; and both selves and objects are subject to this law." Nature neither creates nor produces

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#### REVIEWS

anything, but is the manifestation of a creative activity taking place through innumerable souls. As to the writing and ideality which we find in the world, these are our own gifts, for even in the simplest mathematical calculations, such as form the basis of scientific knowledge, the author detects elements of purpose and value, i.e., concepts proper to spirituality. The ever-increasing stores of beauty, meaning, complexity which we find in the world are, on this view, not mere discoveries, but products of the creative co-operation of human and sub-human souls.

Pan-psychism and pluralism are not new things in philosophy, but Dr. Thomas has given them all up-to-date form and treatment, and his book is eminently worth reading. Particularly keen and trenchant is his criticism of the work of other modern thinkers, from neo-Hegelians like Bosanquet and Henry Jones to the present-day Realists, Russell, Alexander and Santayana. The chief defect of this able book, as of most other modern philosophers, is the comparative weakness of its constructive as against its critical achievement. The lack of architectonic power is emphasized by rejection of the majestic edifice of the great Masters. What is true in *The Ethical Basis of Reality* would readily find its niche in the system of Plato or Plotinus. For them, too, the transition from potency to act was mediated by Soul. but individual souls do not enter manifestation in haphazard fashion, but are marshalled by guidance of a Universal Soul, of which they are, in some sort, members and organs.

CHARLES WHITBY.

EVIDENCES OF SURVIVAL. By Sir Edward Marshall-Hall, K.C. London and New York; G. P. Putnam's Sons. Price 9d. net.

It is an excellent idea, this separate re-issuing of the essays by various authors which were published together in a volume entitled *Survival*. The famous King's Counsel, who was not afraid to testify openly to his belief in the survival of human personality, obtained his most "convicting evidence" through the automatic writing of a friend, Miss Wingfield. This pamphlet gives in brief the remarkable story which turned him from stubborn scepticism into sound and confident belief. To quote his own words, "all I know is that I believe in my heart in the truth of what I state, and to me it has been a source of great happiness under circumstances of often great difficulties."

Now that Sir Edward Marshall-Hall has himself passed into that realm where belief has become knowledge, may we express the hope that he will have the power and means to contribute his own share of evidence from the Beyond? Perhaps he has already done so.

EDITH K. HARPER.

SPIRIT COMMUNICATIONS. By Camille Flammarion.

Ectoplasm as Associated with Survival. By Felicia R. Scatcherd, Editor of *The Asiatic Review*. London and New York: G. P. Putnam's Sons. Price, 9d. net each.

The late M. Camille Flammarion's contribution to the volume entitled Survival, by various authors, was one of the most attractive chapter? in the book, thanks to the lucid and fascinating style in which the famous French astronomer invariably wrote. It is good to have it now as a

separate reprint. His opening sentence: "The question under consideration is, what light does psychical research throw upon the problem of survival, a problem which human intelligence has sought to solve ever since there were thinking men on this planet of ours?" gives the gist of his thesis. He answers it by referring to the spiritual and divine revelations on the acceptance of which all the religions of the world have been built, and after this summary survey, turns his critical searchlight upon psychical research for a still further elucidation. Not only is the reader here led along fresh lines of thought, but two specially convincing examples of survival are given. In this brochure M. Flammarion has left a valuable legacy.

MISS SCATCHERD'S contribution to the same volume deals principally with the mediumship of "Eva C.," and the conclusions drawn by Miss Scatcherd

from her own experiences in that connection (in Paris, 1906).

Miss Scatcherd quotes from Prof. Richet, Baron von Schrenck-Nötzing, M. Camille Flammarion, and Dr. Gustave Geley, and concludes her evidence with a brief account of a séance with a "Mrs. Z." at the house of Sir William Crookes, when, in her own words, she "finally verified certain surmises as to the use made of ectoplasm as a means of demonstrating survival."

EDITH K. HARPER.

A TRUE RECORD OF PSYCHIC ADVENTURES. By Hylda Rhodes, B.esLs. London: The Caxton Book Shop, 28 (Basement), Victoria Street, S.W.I. Price 2s. 6d. net.

MISS ESTELLE STEAD contributes a foreword to this little book of Personal Experiences, and remarks that all such Records of "well-authenticated

evidence and experience are valuable to the student."

As with many others, the two girls who here relate their testimony, were apparently led to investigate psychic matters because of certain weird happenings in their own surroundings, for which they could find no normal explanation. Though close friends, their outlook was very dissimilar, and it is interesting to see that both were brought to the same conclusions in the long run. No doubt they proved what spiritualists call "a good battery." There can, however, be no question that the value of testimony is in general enhanced by the avoidance of pseudonyms. Let us by all means boldly defy the enemies, Ridicule and Unbelief! There is an ever-increasing accumulation of evidence that the faculty called "Psychic" is an inheritance of the human race; it is the great link between the Seen and the Unseen.

EDITH K. HARPER.

How to go to a Medium: A Manual of Instruction. By E. J. Dingwall, M.A. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 2s. 6d. net.

DR. MAURICE B. WRIGHT in his Introduction to this book remarks on the harm that is being done, within his own knowledge and almost daily experience, "by the uncritical, unscientific approach to the study of supernormal phenomena." Undoubtedly the more widespread becomes

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#### REVIEWS

the interest in what is popularly known as "spiritualism," the more widespread the possible confusion arising from its many complexities and problems. For, as Dr. Wright adds: "It is harmful to be confirmed in any of our cherished beliefs, by fraud and trickery: it is more harmful still when those beliefs, which may in themselves be perfectly valid and based upon truth, are shattered by the exposure of fraud."

I remember once being told by two most sincerely religious people that before attending a séance they had prayed earnestly that nothing might come through that was not absolutely genuine. The sitting was a complete blank, and they were thus confirmed in their belief that "evil spirits" were at the root of it all. On my asking the medium casually why, in her opinion, Mr. and Mrs. So-and-So should have had no results, she replied, with some asperity, that "they were two of the worst sitters she had ever had; they did nothing but talk, and drained her nearly to death!" So that is another point of view.

Needless to say, from his long and varied experiences in many lands, Mr. E. J. Dingwall is able to act not only as interpreter, but as guide, philosopher, and friend to the puzzled and eager inquirer, and this most useful volume should be indeed all it sets out to be.

It touches on all those phases of mediumship which are open to investigation under the headings, "Mental Phenomena" and "Physical Phenomena." It is in no sense propaganda, but a series of helpful hints for the average intelligent person. I therefore strongly recommend it, for I have seen only too much that shows me how very necessary is its salutary counsel.

EDITH K. HARPER.

Sweet Grapes. By D. H. S. Nicholson. Messrs. Arrowsmith, Ltd. Price 7s. 6d.

Mr. D. H. S. Nicholson, whom some of us recall as the author of an extremely thoughtful and fascinating life of St. Francis, is also a subtle humorist, and the book now under discussion is his third witty novel.

It should, apart from all its other merits, attract readers of *The Occult Review* for its brilliant description of a higher or new-thought community, the queer folk composing it, and the heavy-faced female materialist, Miss Harvey, who rules as its self-styled teacher and Master-Initiate. It is extremely amusing and well done.

The central characters of the book are an unconventional and very human heroine of high mettle whom her misguided parents have named Patience, with the usual irony of fate, and the hero, who is a kindly young lawyer whom she eventually marries. It is not a novel dependent on plot, but on scintillating wit, fresh, clear sketches of character and family life, as clean and wholesome as they are diverting.

REGINA MIRIAM BLOCH.

WITH THE YEARS. By Cecil French. London: The Richards Press, 90, Newman St., W.I. Price 5s.

I remember reviewing Mr. French's last volume of verse entaled Between Sun and Moon. The book now under discussion contains

the same polished, rather precious writing. Mr. French's muse is restrained, and he is at his best as a translator of the wan subtleties of Mallarmé, Baudelaire and Verlaine. He is a fine woodcut artist, and has embellished his text with several of his own designs. His closing poem, "Retrospect," voices a genuine and appealing sentiment:

After thirty years of dreams
I would tell their measure.
Formulate the intangible,
Bring to light my treasure!
Long-remembered, sudden gleams—
Mysteries, even mysteries—
After thirty years of dreams
What is it I have to tell,
Fain to tell your measure?
What but this?
I have looked on mysteries . . .
After thirty years of dreams
I can tell but this.

REGINA MIRIAM BLOCH.

THE BOOK OF GENESIS UNVEILED. By Leonard Bosman. London: The Dharma Press, 116 Oakfield Road, Clapton, E.5. Price 3s. 9d. post free.

MR. LEONARD BOSMAN is a mystic writer to be reckoned with, and all his works bear the impress of the true savant. I have had the great pleasure of perusing his previous volumes on ancient lore and mysteries, and of being amply repaid for my studies. The book now under discussion can but enhance the author's high reputation, and should prove a boon to all who favour the occult sciences. Mr. Bosman has searched the heart of Rabbinic, Brahmanic and Gnostic lore, and his elucidations of the problems in Genesis are illuminating to a degree. As he quotes from the Rev. J. B. Lightfoot, D.D.: "Reason and reverence are natural allies," and on this basis he proceeds to expound the inner meaning of Biblical statements. For "the Qabalists, the students and interpreters of Divine Wisdom, whether called Freemasonry, Brahma Vidya, Mystic Christianity, Sufism, or Gnosis, read the Scriptures in a peculiar manner. They had four ways of reading and interpreting that collection of symbols known as the Old Testament, each symbol having four (some say, more correctly, seven) meanings. The first of these, the literal, superficial manner, was called Pshet, or simple; this was the way for the ordinary folk. Next came Ramaz, literally a hint, for the student; and Darash, meaning inferential, or, perhaps, institutional, for the Disciple. For the Sage, there was a final method called, literally, Secret or Sud. In this estimate, the sage is thus ne true Past Master.'

Alas! how far has the majority fallen from the true reading. How have narrow theologians obscured the golden altar-fire! Mr. Bosman re-institutes the high-priest in the Holy of Holies, and reveals much of his sacred office. I am happy to note that the book is inscribed "First Series," for many will desire to learn more from his subsequent discussion of these variable and venerable matters.

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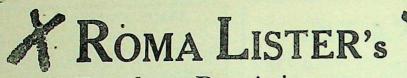
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"THE MYSTERIOUS KUNDALINI" (The Physical Basis of the "Kundali (Hatha) Yoga," according to our present knowledge of Western Anatomy and Physiology). By Vasant G. Rele, F.C.P.S., L.M. & S. With a Foreword by Sir John Woodroffe. Pp. xiv. and III, 4 diagrams and 4 plates. Published by Taraporevala Sons & Co., Bombay. Price Rs. 3.8.

Kundalini is a subject of perennial interest to a certain class of occult student, though it has so many phases that it is not yet possible to find them all described, much less explained, within the covers of any one book. Dr. Rele has combined his examination of tantra yoga, as practised in Bengal for many decades, with his knowledge of anatomy as given in Western text-books. Unfortunately the materialism of current medical biology has overpowered the Hindu grasp of the invisible and occult forces of nature, so that he has come to the rather original conclusion that kundalini is the vagus nerve of the human body. Sir John Woodroffe, in a sympathetic foreword, plainly disagrees with this, as does the present reviewer. To accept the vagus, or any other nerve or plexus, as kundalini, is to confuse the electric current with motor or dynamo. The force we term kundalini moves daily through every part of the body: by direct and diffuse action in its zodiacal course. The purpose of Hatha yoga is to bring it under conscious control, but without jnana yoga it may well be useless, as an athlete is useless if he becomes a criminal. Nevertheless, Dr. Rele has made a thorough and useful study of nervous mechanism, with the advantage of having a young chela who had attained a measure of control, and who showed his power under scientific observation.

Dr. Rele does not, however, show the normal processes of the body, by which kundalini is first "secreted"—if we may use an inadequate term—from the grosser and finer forces moving in and through and around each vital body. The vagus or chief sympathetic is in fact the conductor of one vital force—that termed libido by the psychoanalysts (another inadequate term), a force which repeatedly changes in index (+ & -), and at last is used when at its optimum; or "sublimated" by will or unconscious concentration, to yet another form. The bandhas or poses, are hatha mudras designed to facilitate absorption or use of hundalini: they are often used unconsciously by athletes and others though not in the same manner. They are illustrated here very well. This work should be read in conjunction with Rama Lrasad's Nature's Finer Forces (now out of print). It is impossible to develop hatha yoga without direct instruction, which is necessary for the mental side even more than the physical: merely to use the "three breaths" will not suffice. Knowledge of many subtler rhythms is essential; they are not to be gained from physiology unaided. W. G. RAFFÉ.

How to Enter the Silence. By Helen Rhodes Wallace. (New and Revised Edition). London: L. N. Fowler. 4s. 6d. net.

"ALL systems, all methods are of value only as they serve the one great purpose, the capture of automatic, random, unproductive thought," so says the author in her admirable book. She adds that different methods appeal to different temperaments and there are some who require all and

#### THE OCCULT REVIEW

every possible means to arouse the body consciousness. In the opinion of this reviewer, Mrs. Wallace's book is an invaluable contribution to the literature of the subject inasmuch as it gives clear and rational instruction on how, through spiritual exercises, one may arrive, like Brother Lawrence, to a state "suspended in God." Her methods may well be described as "Christian Yoga," for she maintains that there are two centres to be used in Meditation, the Heart and the Brain, and by the fixing of the inner eye upon these "positive Voluntary Centres" spiritual development will be quickened. There may be many who cannot countenance such a modus operandi, yet to those who feel drawn, this book should prove of much enlightenment and value. Mrs. Wallace cites the Bible and such other authorities as Dionysius, Brother Lawrence, Mme. Guyon, Ruysbroeck, and St. John of the Cross in substantiation of her ideas.

JOHN EARLE.

THE TEMPLE OF SILENCE. By Salome Isabel Lakeman. THE DIVINE MESSAGE by Dinshaw S. Paowalla. London: L. N. Fowler. 6d. net each.

To those who feel the need for thoughts for meditation, this little book may be helpful, though it must be confessed that in view of the wealth of material already available, the demand for such works must be correspondingly small. While written with obvious sincerity, Miss Lakeman's slender book, however, possesses no outstanding merit and tends to be platitudinous.

The Divine Message is similar in format to the preceding book, and purports to be a Divine Message which is now to be given to a congsuffering world. It is suggested that the author needs more spiritual ballast—a firmer grip upon his easily-excited emotions. This is the sort of thing.

"Oh! my suffering brothers and sisters! rejoice! rejoice! I bring you now a Bowl of Nectar in my hands to soothe your suffering hearts and to give you a new hope and a New Life! The Bowl of Nectar is the Infinite Mercy of God! Drink it! Drink it!

The author should learn economy in the use of exclamation marks, too.

JOHN EARLE.

THE TRUTH ABOUT OSCAR SLATER. By William Park. With an Introduction by Sir Arthur Conan Doyle, M.D., LL.D. London: The Psychic Press, 2, Victoria Street, S.W. Price 3s. 6d. net.

MR. WELIAM PARK has for many years been at pains to collect all the available information regarding the trial and conviction of Oscar Slater, and regarding all the circumstances connected with the crime. There appears to be no doubt whatever that the case of Oscar Slater presents one of the gravest miscarriages of justice which can possibly occur. There was not even sufficient bona fide evidence for Slater's arrest, let alone his conviction.

It is to be hoped that the publication of this book will prevent the recurrence of similar tragedies.

MEREDITH STARR.

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#### REVIEWS.

THE KNIGHTSBRIDGE AFFAIR. By Carlton Dawe. London: Ward, Lock & Co., Warwick House, Salisbury Square, E.C.4. Price, 7s. 6d. net.

This rather commonplace story of crime is considerably redeemed by the pathos of the ending and by the clever characterisation of Detective Penbury and Black Q., an offensive but amusing negro. The interest of the reader is sustained partly by the curious automaton of a Penbury, with his wide staring eyes and his relentless pursuit of persons indirectly concerned with the murder of Poppy Wilton, and partly because the murderer's identity is effectively concealed till the final chapter. It is also rather refreshing to discover that Penbury is a human being after all, capable of inspiring a love which understands and forgives everything.

Lethink Mr. Carlton Dawe has a greater future as a romantic novelist

than as a contributor to the fiction of crime.

MEREDITH STARR.

AN OPEN DOOR. By a Member of a Small Circle. Cr. 8vo. Pp. 82. London: Charles Taylor. Price (paper cover) 1s. 6d. net.

The sincerity of the author of this little volume is beyond question; but his book is one of a type which I think has no useful purpose to serve. He is a member of a small Christian Spiritualist circle and his book is a plea for the formation of home circles for the purpose of communicating with loved ones that have gone before. It is written entirely in a spirit of religious sentiment and is totally devoid of evidential value from a escientific point of view.

The investigation of the phenomena of Spiritualism by trained observers in a strictly scientific spirit is one thing—a very important thing. The formation of "Home Circles" by uncritically minded persons is another. Easy is it for such, on the flimsiest of evidence, to become convinced that they have obtained contact with some dear departed, and from that is an easy step to the blind acceptance of everything thought to come from the same source. Moreover, apart from the dangers of self-delusion, the tendency to concentrate attention overmuch on thoughts of the future life is distinctly unhealthy.

The phenomena of spiritualism demand investigation, and no limits can be set to the bounds of human knowledge. But not in the way indicated by the author of this book is truth to be gained or progress in

human happiness to be made.

H. S. REDGROVE.

Life, Consciousness and Persistence: or Religion, Universal and Timeless. Demy 8vo, pp. viii. + 53. London: The Kosmon Press, 31, Macaulay Road, S.W.4.

This book is Kosmon Manual No. 1, and a very interesting book it is. The author starts with the assumption (the truth of which few will deny) that a re-statement or a new statement of the relation of man to the whole universe of Being is urgently necessary. The old religions are dealer dying—the falsity of their dogmas has been exposed by materialism, and their formulæ no longer answer the requirements of the day. But Materialism fails to satisfy man's need for Religion. And to meet this need the

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author has written this book, in which he puts forward certain suggestions embodying a doctrine suited to present-day thought. The pivotal theory of his doctrine is that there is One Life—the ultimate Fact of the Universe to which all other facts are relative—ever active in an infinite variety of graded manifestations. This theory is developed in a number of short chapters dealing with such subjects as Purpose, Personality, Consciousness, Persistence, Revelation, Individuality, Harmony, Worship, etc., in an interesting manner.

Answering the objection that the mind cannot comprehend so great a self as this One Life, the author points out that "the mind can at least think of so great a conception, and," he asks, "if the mind can conceive an ideagreater than is possible—well, are we not lost in our own greatness?" And the doctrine of Universal Brotherhood, with its unqualified condemnation of war, to which his theory leads on its practical side, is em-

phatically of a salutary character.

For some not very clear reason, the author has bestowed the name of Jehovih (not Jehovah) on The One Life, and this introduces just an element of fantasy in a book which in other respects is remarkably sane.

H. S. REDGROVE.

Human Personality and its Survival of Bodily Derth. By Frederic W. H. Myers. Edited and abridged by S. B. and L. H. M. 7\frac{1}{4} in. \times 4\frac{3}{4} in., pp. xi. + 307. London: Longmans, Green and Co., Ltd. Price 3s. 6d.

The first reflection that occurs to me on considering what to say about this book is that the public cannot after all be so stupid as we all like to think in our blacker moods, if it keeps calling for more and more impressions for so solid, though immensely important, a book as Myers' Human Personality. The present reprint of the abridgement has just been added to the St. Paul's Library of Fact and Fiction. What better commendation can there be for a book that was published a quarter of a century ago at two and a half guineas?

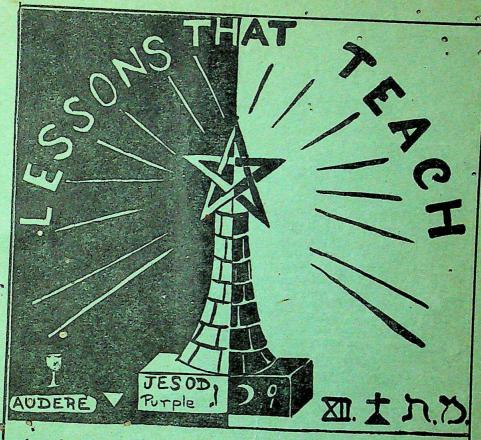
Theodore Besterman.

LIFTED TORCHES. By Evelyn M. Watson. London: Erskine Mac-Donald, Ltd. Pp. 153.

Miss Watson is an American writer who has published a considerable amount of verse, and a book on Christian Mysticistal. If we say that she is of the Ella Wheeler Wilcox school, it is with no disparaging intention, for verse which expresses the "New Thought" attitude towards life, and sings the beauty of the commonplace, has its own part to play and will find its own public. Miss Watson is perhaps too facile; her crowding thoughts and fancies adopt too easy and careless a mode of expression; and we find it hard to forgive her for sprinkling her verses with meaningless icalics and for comparing the stars to "girls who know they must be charming, or be forgotten." But she delights us now and then with a touch of real imag ination, as in Three Children and The Lady of the Illusion, whose last verse we quote:

I heard her laugh, and hum a little strain— The singing of her silks was music rare: The doctor said, "Delirium in pain"— They did not see her hair.

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